

THE LUTHERAN

'Stand fast in the liberty wherewith Christ hath made us free''



CHARLES MICHAEL JACOBS

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By Professor H. Offermann for the Faculty of the Philadelphia Lutheran Seminary

WHEN on the thirtieth of March the Rev. Dr. Charles M. Jacobs, beloved President of the Lutheran Theological Seminary at Philadelphia, closed his eyes, those of us who had been associated with him in the same work for many years fully realized that not only the seminary, but the entire Church had suffered an almost irreparable loss. But at this hour, when we have not yet recovered from the shock of his untimely death, it is impossible to give an adequate estimate of his life and work, or to determine the exact place which he filled in the life of the Church, as well as in the world of Christian scholarship in America. When the heart speaks, the mind often refuses to go along, unwilling to assemble cold facts as a basis for an impartial judgment devoid of all personal feelings. This much can be said, that the name of Charles Michael Jacobs will go down into the history of our Church as that of a very few illustrious leaders who have left their mark upon a whole generation and who have pointed out to future generations the road which they should follow.

Dr. Jacobs entered upon his work in the seminary exactly twenty-five years ago. The faculty and students of the seminary had completed preparations to observe his twenty-fifth anniversary as professor on the very eve of the day when he was taken out of their midst. There is no doubt that the Board of Directors of the seminary, its Alumni Association, the Ministerium of Pennsylvania, of which he had been a member since his ordination, and other institutions and organizations of the Church would have taken suitable notice of the same event in the near future. Almost overnight our joy was turned into sorrow.

Dr. Jacobs came to the seminary fully prepared for the work to which he had been called. He brought to his task a brilliant mind, youthful energy, unbounded enthusiasm, the heritage of a cultured Christian home, the advantages of an excellent liberal and theological education at home and abroad, and the experience of a successful pastor in two congregations. His own scholarly bent of mind, the example of his distinguished father, and the impulses he received from scholars like Hauck and Brieger, who were his teachers at the University of Leipzig, turned his mind to the field of church history, particularly that period of the Church which deals with the Reformation. Even before he was called to the seminary, he was already widely known as one of a group of rising young scholars who had conceived the plan to make the chief works of Luther accessible to American readers in the English language.

A Successful Teacher

The work of Dr. Jacobs as a teacher in the seminary was from its very beginning eminently successful. He was a splendid

teacher and exceedingly popular with his students. A master of his own subject and in full possession of all the exact methods of a scientifically trained historian, he was able not only to impart knowledge to his students but also to instill in them enthusiasm for their work. He demanded much of his students, but he demanded more of himself. He gave himself unstintingly to his work. At the same time, he made his power felt almost at once in the counsels of the faculty, and was instrumental in bringing about a number of improvements



DR. CHARLES M. JACOBS

in the curriculum and the teaching methods of the seminary, lifting his own department of church history to a high state of efficiency. His historical studies resulted in the publication of his widely read book, "The Story of the Church."

When he succeeded his father as president of the seminary, he began to carry out on a larger scale those plans for a greater and better seminary which had already taken shape and form in his own mind. Perhaps not even today does the Church at large fully realize what has been accomplished under his wise and far-sighted leadership during the past years in the way of strengthening the seminary forces and expanding the seminary's mission in all directions. A comparison of the last annual catalog, which has just left the press, with one of the catalogs that appeared some fifteen or twenty years ago, will bring these changes vividly before the eyes of every intelligent reader.

No man's work is completed here on earth when God calls him to his rest. All our knowledge, according to the words of

the apostle Paul, is a knowledge "in part." Humanly speaking, Dr. Jacobs had not nearly finished his task. He was still "growing in the powers of apprehension and expression," as one of his former students wrote to me this morning. Yet it was a matter of deep satisfaction to him that only last year the seminary faculty had been augmented and strengthened by the addition of two new members. He did not anticipate any fundamental changes in the immediate future. He felt that the seminary could look forward to a time of quiet and normal development on the firm foundation of those principles for which it had stood in the past, and along the lines which he had mapped out for its future, so that it might serve the whole Church in an ever increasing measure.

Ideals of Education

The work of Dr. Jacobs in and for the seminary was of a constructive nature. He valued scholarship, for he was convinced that the church of our day is in need of an educated ministry. Yet scholarship was to him not an end in itself; it was a means towards an end. He was keenly alive to the present needs of the church, and he strove to meet every justified demand made upon the seminary as soon as it arose. The introduction of an elastic curriculum with a large variety of elective courses, the creation of a graduate school with its opportunities for advanced theological studies, the establishment of fellowships and scholarships for a limited number of especially gifted students—these and other improvements were all meant to make the seminary, more than ever, the servant of the Church in preparing young men for the gospel ministry in the church's manifold activities.

The reputation of Dr. Jacobs as a scholar, lecturer, author, teacher and administrator of his own Church made his name known in other churches. He had a wide circle of acquaintances among American theologians everywhere, and more and more he came to be looked upon as the representative theologian of the Lutheran Church in America, the chief interpreter of Lutheranism to others. He had a real appreciation of the good that was found in other churches. But his own theological convictions were firmly and deeply rooted in the faith and confessions of the Lutheran Church. No one understood the heart of Lutheranism better than he did. His historical studies had made of him a recognized Luther scholar. But the historical approach to the doctrines and confessions of our Church led him to an ever deepening appreciation and apprehension of these doctrines and confessions themselves. He valued the confessions primarily as witnesses to the truth of the Gospel which has come down to us in the Scriptures, and chiefly for this reason he regarded the Scriptures in their entirety as the Word of God, the supreme authority for faith and life.

Interpreter of Confessions

While church history was originally his special field, since his election to the pres-
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A DAWN DIVIDES THEM

Jesus the World's Sin-bearer

WHEN JESUS was under examination before Caiaphas and was asked concerning His doctrines, He replied that He had spoken openly before the people. "In secret have I said nothing," He testified. And of course His acts of mercy were never privately performed. The name miracle reflects the wonder which was aroused in observers by a deed of healing, or stilling the storm, or assuaging the hunger of a multitude. Those who witnessed the marvelous displays of His powers were not selected. They came from near and far, as opportunity to see Him occurred in Galilee, in Samaria or in Judea. Reports about His miracles even crept into palaces. Herod, for example, was quite pleased when Pilate sent Jesus to him, hoping to have seen some wonder performed for his (Herod's) benefit. And Pilate's wife was close enough to current reports of Messianic happenings in Palestine to realize the significance of a dream the night of Jesus' arrest.

But much more than publicity was involved in the miracles of Jesus, though of course the plan of redemption committed by the Father to Him for performance called for an unlimited manifestation of His divine power. It was required of Him that He should fulfill prophecies, show authority, and reveal God. Thereby all men could know that His claim to be the promised Messiah was a valid one. He was sent to the world and His miracles were the signs of His commission.

Not only the miracles but the whole period from the portent to Elizabeth to the last breath of agony on the cross constitute an action of saving. The mission of Jesus was to make the way of release from every form of thralldom existent on earth as an effect of sin. There is a classification of the miracles that is derived from demonstrations of His power over spirits, over nature, and over man as an individual. There is no sort of man's contact with existent evils and evildoers that He did not actually endure during the period of His incarnation, that is, prior to His resurrection. The spiritual regime wherein Satan and wicked angels abide and from which come temptations and crouching passions is permitted to offer first rewards to Him and then a kingly position in the lower world. To the fundamental forces which nature uses to harass and crush man, He exposed Himself and commanded them. He knew hunger, cold and the lack of a place to lay His head. The storm tossed the boat in which He was riding and fatigue drove Him to seek rest after long and toilsome journeys.

And how completely He took man's place relative to what we call social adversity! He was misunderstood, attacked in public assemblies, subjected to injustice, convicted of blasphemy and crucified between thieves, while society released a murderer to placate a mob. There is no situation in which man is the victim of sin of which the ministry of Jesus does not take cognizance. When Paul writes, "He was tempted in all points like as we are," he means that his Lord literally submitted Himself to what humanity encounters. He went into the last fortress of the world, the flesh and the devil, which is death. And in taking on our flesh and subjecting Himself to every kind of trouble to which mankind is liable. He became the means of propitiation for every sin-



Jesus the Believer's Righteousness

ner on earth. By His infinite self-sacrifice, He, the innocent One, was the One through Whom all men could be saved. He bade His disciples declare this universal opportunity to escape punishment for wickedness and enter heaven. Whosoever believeth on the Son Whom God sent shall be saved was the proclamation that implied His having suffered for every man's guilt.

In all this open conflict with the powers of evil, in every stage of His self-submission to the forces that keep humanity in bondage to Satan, Jesus was accessible to any who sought Him. The evidence of His Messiahship that He gave to John the Baptist's messengers, "The blind receive their sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them," is but a word picture of the extent of His contacts from His own lips. The evangelists inform us of the more despicable treatment to which He submitted; the jeers of a mocking crowd, the efforts of Jewish leaders to entangle Him in blasphemous statements, the kiss of the traitor, the scourging by brutal soldiers, the crown of thorns, and finally the cross. But when Joseph of Arimathea and Nicodemus laid His pierced body in the tomb, He had put an end to the state of humiliation. As the conqueror of the death power, He descended into hell. As the mediating high priest and intercessor for all who repent and believe, He ever standeth at the right hand of God. But no mob can hurl epithets at Him as He passes by nor can evil spirits subject Him to requests for His company and co-operation. God hath exalted Him.

This change of state from visibility to all in the natural realm to limited communion by means of spiritual powers was apparent as soon as His tomb's emptiness became known. For no promiscuous gatherings received the manifestation of His risen glory. Either some mystical gift of spiritual discernment was in the possession of those to whom He came and spoke, or He clothed His resurrected self in a fashion that the little company could see Him with their natural senses. Whichever it was, only the few whose faith made them worthy to have Him again in their midst saw, heard, and touched Him. It is significant that Paul was able to list the believers who could testify that they had seen the risen Lord, and the greatest number of these at any one time was 500, and only on seven occasions did He manifest His risen self. One recalls that parable of Dives and Lazarus to interpret this limitation. Whosoever will may believe. But to believers does God give the adoption of sons. And it is to sons that the mysteries of spiritual communion with Him are explained and enjoyed.

All this is as God has willed it to be. He sent His only begotten Son to reveal His gracious will to all sorts and conditions of men, and to do that Jesus submitted Himself to the "state of humiliation" that ended on Calvary. But the exaltation to which the Father lifted the Christ was similarly determined by the divine Will and not by human ideas. From time to time people have challenged God to make Himself known to our generation. "Perform some

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GOOD FRIDAY IN THE EVENING

By Dr. L. Schneller, in "Jerusalem Messenger," Magazine of the Syrian Orphanage at Jerusalem, Palestine

NOT MORE THAN fifteen minutes' walk from the place where our Lord was crucified, on the spot on which the Syrian Orphanage stands today, my cradle stood. Although we cannot be perfectly sure of the location, we do know that it was in the northern part of the city, since Jerusalem is surrounded by deep gulches on the three remaining sides. Golgotha may have been located anywhere along the stretch running between the present Jaffa Gate and the Stephen Gate.

In this vicinity there is but one hilly place, situated close to the Damascus Gate and the city walls. The southern side had been used in ancient times for a quarry, so that the sides of the cliff rise steep as a wall. The remaining sides descend more gradually and form a broad vantage ground for a great gathering of people. The top affords a view of the entire city. One of the busiest streets of Jerusalem used to pass near this place. For these reasons, whatever occurred here would have the greatest publicity. It has been assumed by many people, among them the well-known English general Gordon, that this elevation is the Biblical Golgotha, although historical proof is lacking.

I like to visit this hill in Holy Week, because it is so easy to visualize the crucifixion from this point. May I share with you the pictures that unroll before my eyes as I stand on this sacred ground?

The stormy scenes of Good Friday are over. At three o'clock in the afternoon Jesus had committed His spirit into the hands of His Father. His head had sunk to His breast and remained motionless. Beating their breasts, the crowds of people had returned to the city. The two felons were beaten to death and then their legs were broken. The soldiers marched back to Jerusalem, only a small watch remaining at the cross. After all the tumult, it seemed very quiet now on Calvary. Three women only of all His friends kept watch over their dead Master, mourning the loss which they could scarcely realize.

Down in the city, where the roof of the temple glittered in the sunlight, everyone was preparing for the Passover. Jerusalem looked like the encampment of a mighty army, for Jews from all corners of the earth, more than two million of them according to Josephus, overflowed the houses and struck up tents in the surrounding valleys and on the hills. The confusion was greatest in the lower city near the temple, but from the upper city, too, throngs of people surged through the narrow streets, passing the palace of the Maccabees, in which Herod that very morning had scoffed at the Lord, over the bridge along which Jesus had been led bound to Pilate. Multitudes poured through the

streets towards the temple, where the Levites slaughtered more than a hundred thousand lambs for the Passover. In the hour of the Lord's death the veil of the temple was rent in two. In the city, temple, and the palaces of Pilate unrest quivered, the uneasiness of a troubled conscience.

But there were two men who took no part in this stir and confusion, two men who were lovingly planning a worthy burial for that lonely figure on the Cross. They were Joseph of Arimathea and Nicodemus, both members of the upper class and of the Sanhedrin. The Bible record tells us plainly that Joseph was a man of means. Besides his city mansion, he possessed a lordly garden near Golgotha, for which he kept a private gardener, according to John 20: 15. His valiant efforts to prevent the death of Jesus must have warmed the heart of his condemned Lord. It was an easy matter for Joseph to obtain audience before Pilate and to ask him for the body of Jesus. As soon as Pilate had learned that Jesus was actually dead, he "gave him the body," as Mark tells us. It was a gift so wonderful and costly that Joseph never forgot it.

The two friends decided to attend to the burial that very night before sundown, for after sundown the law forbade any unnecessary work. Joseph went to the market and bought a large piece of the best linen, while Nicodemus hastened to the lower market place near the temple, where he bought about a hundred pounds of spices, a mixture of myrrh and aloes used for embalming.

Now the two stood beneath the cross, looking up at their dear Lord. The April sunsets are very beautiful in Jerusalem. The cloud formations tinged with the brightest colors are striking. Perhaps that evening, purple and gold light suffused the pale body of

the greatest hero, whose life's sun had set in such quiet splendor. At that moment Nicodemus may have remembered with awe those puzzling words spoken two years before by this same Jesus: "As Moses lifted up the serpent in the wilderness, even so the Son of man must be lifted up: that whosoever believeth in him should not perish, but have eternal life."

The men ascended the ladder. As they tenderly loosened the nails from hands and feet, the body hung limply over their shoulders. Carefully they lifted it to the ground and wrapped it in the clean linen. Then they carried it to the neighboring garden of Joseph. Whoever has seen the gardens of the Syrian Orphanage in April in all their spring radiance—the fresh young green of the trees, the dark, graceful cypresses, the carpet of gay, glowing flowers,—can picture the garden of Joseph on the evening the two men



THE DESCENT FROM THE CROSS—Rubens

entered the garden gate with their precious burden. But they were not alone. The loyal women, whose names have been forever dear to Christendom because they performed the last rites for our Lord in our place: Mary Magdalene and Mary, the mother of Joseph, followed the men through the dusky garden. They halted before a rocky wall, where a black opening gaped in the rock. Silently they carried the body into the cavernous room and placed it on the cold stone bed. It was getting late, and as they were forced to be in the city before sunset, they hurriedly barred the entrance to the grave and then made their way back to Jerusalem. The women soon followed, buying fragrant ointments in the city, for they hoped to embalm the body with these on the following Sunday. On the Sabbath they were forbidden to go to the grave, according to the law.

Quickly the shadows of night creep over Olivet and the city. The moon rises majestically, a glorious full moon, for the Passover was always celebrated in the neighborhood of the first full moon in spring.

Within the city, perhaps in the hall of the Last Supper, sat the followers of Jesus, a despondent, sorrowful group. They could not even talk about the terrible event. They were trying pitifully to fathom the mystery of God's divine counsels. Not for a moment did they dream of the unspeakable joy which was to flood their hearts in this same room within two days. They did not know in that dark hour of their despair that the story of Calvary would become the most beautiful story in the world for them and for all who believed in the crucified and risen Lord.

FOR ENRICHING LIFE

The Rev. Charles W. Kegley, Student Pastor for Chicagoland,
Prescribes Discipline and Christ-centered Affections

"THE DESIRE for discipline"—that phrase falls strangely upon modern ears! Surely it is thoroughly foreign to the terminology of the passing generation. Few would say that the typical modern American is one who passionately desires discipline. Other ages have submitted to discipline with much better grace than ours.

Furthermore, today, besides a strong popular distaste for the very word, we have a fixed disbelief in the value of discipline in life. In classrooms, in homes, in literature, on all sides we are called to free self-expression as a means to real life. Dean Willard Sperry of Harvard Divinity School recently wrote these words: "We belong to an age which is in revolt against its maiden aunts." Our streamlined educational theories and experimental morality have, as a premise, a frank rejection of the values of discipline. It appears not to have occurred to these leaders to pause for a moment and ask what self we should so freely express. Should it be the self we share with the apes of Africa, or the self we share with the heroes of the ages?

But the saner view of human nature and the wise though old tradition of Lent sees clearly the fallacy of this attitude, and calls us to enriched life through discipline.

The football field of Northwestern University surges in this season of the year with young men who desire discipline. They are quite willing to subject muscle and brain to the rigid rules in order that increased service may result. The success of the team next fall will depend in a high degree on this patient use of discipline.

Or yonder is an organ, the light of whose console burns many an hour that the organist may guide fingers and talents of one who knows that success comes only through wholesome though severe discipline. Holman Hunt, the creative artist of religious themes, was once asked how one could learn to draw such flowing yet precise curves as his. Hunt's answer was this: "Quite simply. Merely practice drawing circles eight hours a day for about thirty years."

Now the point is that these skills which give life precision, poise, and success come by way of discipline; and Lent annually and persistently calls upon us to use the same discipline on our minds and spirits. The period of Lent, you see, may be likened unto a gymnasium for our character. It calls us to life by the avenue of discipline, encouraging the sacrifice of many habits which add little to our total pleasure but detract much from health or economy, and encouraging conscious purity in thoughts, words, and deeds. Lent challenges us to the strong and rich life we all desire by urging moral discipline as the sound and essential means to that quality of life.

Observe that a second technique is calling us to enriched life. This consists in centering our thoughts and affections on the person and life of Jesus Christ. Again, as with discipline, the call of religion to life uses a scientific fact as well as the power of a grand tradition.

The scientific fact is that we tend to resemble that which constantly occupies our minds and is our object of worship.

Put gold first in your thoughts and desires and your life will be like Otto Krueger's, not like Helen Keller's. Strive chiefly for sensuous experiences and your biography will read like Rembrandt's, not like Theodore Roosevelt's. Keep your mind occupied with only trivial and vulgar ideas and you never will be able to say with the poet: "My mind to me a kingdom is."

Should you by God's grace, however, center your thoughts and affections on those things which are "true, honorable, just, pure, lovely, and of good report,"—then surely your life shall be graced by beauty and power.

Ages ago Socrates wrote these words: "The end of life is to be like God, and the soul following God will be like him."

Now the power of the grand tradition of Lent utilizes this sound psychological principle and challenges us to abundant life by concentrating our minds and hearts on One Who said, as could no other, "He that followeth me . . . shall have the light of life."

Yes, there is the golden opportunity for us,—focusing our minds on Jesus the Christ. Jesus—calling to life by increasing joy at a wedding feast, or pointing to the higher life while sharing the sorrow of those who have lost their loved one. Jesus—challenging a wealthy young executive and professional friend to a new life of service to his fellow-men, or forgiving the sinner and opening a new avenue of life—clean, happy, and vigorous. And Jesus—returning good for evil, blessing the man that cursed Him, and even in death triumphing in the perfect life that has inspired the lives of successive generations for twenty centuries. That is the life that counts!

"The life that counts must toil and fight;
Must hate the wrong and love the right;
Must stand for truth, by day, by night—
This is the life that counts.

"The life that counts must hopeful be;
In darkest night make melody;
Must wait the dawn on bended knee—
This is the life that counts.

"The life that counts is linked with God;
And turns not from the cross—the rod;
But walks with joy where Jesus trod—
This is the life that counts!"

Our abundant life in Christ is born of our devotion, meditation, and moral resolve in days such as these.

Let me be very personal about this. I know of no stronger contagion to richer life than devoted familiarity with the personality of Jesus. Take your New Testament, meet Him, and you can't resist the desire to live His kind of life. Above all else Lent is pointing to Him—His life and death for you—that you might, through Him, have eternal life.

EASTER JOY

By Alma Hantel Arnold, Seattle, Wash.

"RED SAILS in the sunset, way out on the sea." Pretty, brown-haired Virginia Bell stopped her Saturday dusting, snapped off the radio and went to the door in answer to a knock. She opened it and there stood a very shabbily dressed young man.

"Have you any work I could do to earn a meal?" he asked in a husky voice. Virginia looked him over. After a few moments' hesitation she answered kindly, "Why, yes, you come in very handy. There is a load of wood at the side of the house you may throw into the basement."

While he was working Virginia was debating whether or not she should ask him into the kitchen to eat. It was late spring and the days were still very chilly. She was all alone at home, but she had faith and trust that her heavenly Father would protect her if she befriended this young man. She began hastily making a good lunch. She baked some biscuits invitingly brown, opened some of her own delicious home-canned vegetables and fruit, and with some cold meat, crisp cookies and cold milk felt she had enough to offer him as pay.

Again a knock sounded at the door and as Virginia opened it the young man said, "If you will give me a rake or broom I'll clean up the chips."

So Virginia got him what was needed and soon he had all cleaned up nicely and carried a box of chips into the basement.

Virginia placed a basin of warm water and soap and a snowy towel out on the bench on the porch for him to wash in and then invited him into the warm and cozy kitchen. She had set the table with care, put a clean cloth on and a small blue vase with a few golden daisies in it.

She placed before him a heaping and steaming plate of appetizing food. With just a moment's hesitation she slipped into a chair opposite him and smiling, said, "I thought you might like some company." She bowed her head and asked her heavenly Father to bless this food and this young man.

Virginia studied her companion as best she could while he ate. His face was not bad, although somewhat hardened and bitter for one so young. She judged him to be a few years older than herself, probably around twenty-five. His eyes were large and a deep brown, a little shifty, but he gave her a straightforward look when she talked to him. At first he seemed embarrassed when Virginia sat down by him, and then as she conversed with him in such a kind and matter of fact voice she noticed a change come over him. It was as if he were opening up, as though it were a relief to talk to someone. It was quite evident that he was a very hungry man and although he ate fast showed he had manners.

"Yes," he was saying in answer to a question of Virginia's. "I have knocked around quite a bit. I have traveled halfway across the continent."

"Indeed!" exclaimed Virginia. "May I inquire what state is your home?"

"Why—er—that is—oh yes, I was born in Connecticut."

"In Connecticut? You are a long ways from home as I live in Nebraska," and her merry laugh rang out.

"Have you a mother and is she still living?" asked Virginia.

All at once his face became very pale and he stopped eating. Virginia arose and brought some more warm food from the stove and offered it to him. He took another generous helping and ate in silence. Virginia busied herself about the kitchen as she thought maybe he would rather eat alone. All at once he turned toward her and said, "Excuse me, did you ask me something? My thoughts have been wandering."

Virginia was rather startled and answered hesitantly, "Why no, not now. I did ask whether your mother is still alive."

"Yes, she is," he replied quickly, "she is in the East."

"I suppose you owe her a letter," she said laughingly "Some people are such poor letter writers."

"No—that is, yes, I do really owe her a letter, but it has been hard for me to write lately and I have neglected it."

"I was just wondering," continued Virginia, "if you wouldn't like to rest here a while and write to her. You may like to tell her you are way out in Nebraska. I'll furnish you with material," and before he could say a word she went into another room and soon returned with paper, ink and a stamped envelope. She laid it before him and went back to her work. He did not say a word, but when Virginia glanced his way she noticed he was writing and wiping his eyes with his handkerchief. He soon finished and rising walked toward the door. He turned to Virginia and held out his hand and said, "Thank you for your great kindness, you do not know what it has meant for me to be treated like a human being again. Good-by."

"Good-by to you," sweetly answered Virginia. "May you be successful in finding work and may the Lord bless you; good-by."

Virginia watched him as he strode down the path to the gate and then out to the street. He turned once looking at the house number and then jotted something down in a notebook.

* * * * *

As Virginia busied herself about her work she could not help wondering who this young man was. His deep dark eyes kept haunting her as if they held a mystery.

About noon her father, a retired minister, came home. He had been out on some work for the church. He and Virginia lived alone together since the death of his beloved wife some years before. They lived in a cozy little cottage on the edge of a small western town. With his small pension and her teaching money they got along very nicely.

Virginia loved her work in the schoolroom. She dearly loved little children and they in turn did all they could for their teacher.

How she loved their precious Nebraska home! Although she had been born in the East, most of her life had been spent in the Middle West.

From the school house windows she could look out and see in the distance the large farms of shiny green, rustling corn or the hundreds of acres of wheat moving and swaying and rolling as the wind swept gently over the well-filled heads turning it into an ocean of golden waves.

She never tired of the beauties in summer nor in winter when the ground was covered with snow and one heard in the distance the thump, thump of the corn huskers as they picked the corn and threw it into the wagons. She loved to hear the crunch, crunch of the snow as she walked to school.

Yes, she and her father were very happy together and it showed in their daily life, for she always had a sunny, smiling face or a song on her lips. Virginia noticed that her father seemed rather excited when he came in, but he washed and sat down to his dinner before he said anything.

"Well, Virginia, there was a lot of excitement in town today, the bank was robbed."

"The bank?" she asked startled. "Did they get away with the money?"

"Yes, it was such a surprise that they got the money and escaped before it was hardly known. There were two men and they got a good sum."

"Couldn't anyone do a thing?" asked Virginia. "It seems a shame such fellows get away so easy."

Her father continued, "I heard there were three fellows but one got cold feet and backed out before they entered town and left them. Well I hope he does not go back to them."

Virginia was silent awhile and then she said softly to herself, "A third man; I wonder—"

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IN THE WORLD'S EYE

Julius F. Seebach, Philadelphia, Pa., "Paragraphs"
Men, Movements, and Occasions About
Which People Read

An Infliction of Personal and Racial Humiliation is always a foolish practice that will return eventually, like a boomerang, upon its wielders. A recent incident in Vienna (March 24) presents such a result in a mild, but ludicrous, form. In the pursuance of the Nazi plan to degrade the Jews in Vienna, Storm Troopers called at the home of General Sommer, head of the Jewish Austrian veterans of the World War, and summoned him for street-cleaning work. The General, who had fought bravely on Germany's side in the World War, asked permission to change his clothes for the task, and shortly appeared in his complete uniform as a general, with all his medals attached, and announced his readiness. In very shame the Nazi Brown Shirts retired without the General. Inspired by General Sommer's spirit, many of the prominent Jews, drafted for similar humiliations, gayly presented themselves in holiday attire, with top hats and even synagogue apparel, to sweep streets, halls and stairways, and to clean government buildings. This is likely to prove a far more effective defense against Nazi hostility than the bitter gesture of despair manifested all too frequently in the current wave of suicide which has been sweeping over Austria.

Apropos of the Arrival of Daylight Saving, the Swedes have a way with it. The authorities were attracted to it by the fascinating thought of getting something for nothing; but the people found they were getting nothing at too great a cost. Fishermen found the fish would not bite according to the new schedule; farmers complained that the early dew affected their cows unfavorably; lovers learned that the new hours interfered with the age-long enjoyments of the delightful "white nights of summer." The result was a prompt discarding of daylight saving. Some people are so strong-minded that they really act according to their practical interests.

Not the Church's Message, But Its Membership, is at fault for the facts that follow. *The American Lutheran* quotes C. F. Wimberly as recently pointing out that "only 8 per cent of our nation attend services on Sunday morning, and 2 per cent on Sunday evening. About 40 per cent of the American people are on church registers, but only 29 per cent ever attend church. Among 13,000,000 negroes in America, 7,000,000 are unchurched. There are 250,000 unchurched persons of all races in Pittsburgh; 400,000 in Cleveland; 300,000 in St. Louis; 250,000 in Seattle; 425,000 in San Francisco; 1,000,000 in Los Angeles; 4,000,000 in New York." How many in Philadelphia, Allentown, Harrisburg, Des Moines, Marietta, or towns of similar size? The unchurched in New York City alone equal "the combined population of Idaho, Wyoming, Colorado, Nevada, Arizona and New Mexico." The responsibility of church members rests in this, that others are not likely to be attracted to the churches they themselves neglect.

The Modern "Goetterdaemmerung" is Having its perfect demonstration in the tragedy of Sovietism. Russia, after twenty-one years of social and economic planning on the idealistic basis of communism (which is intended to mean that everyone has equality of possession in everything), is bankrupt politically, intellectually and morally. Her vaunted might is blasted before the world by terrorism; her citizens made subjects by fear and suspicion. But Russia does not stand alone. Given a few years other nations will be plunged into the same abyss. The present European menaces of Naziism and Fascism are moving along the same road. Pres-

ident Father Gannon of Fordham University believes that the very boldness of the present absolutist states will eventually destroy them, which means their menace multiplies their enemies. Dr. Karl Goerdeler, until lately Commissioner for Price Control in Germany, has just stated in the April issue of *Foreign Affairs* that price-fixing by government fiat and the suppression of competition are "ineffective and eventually lead to a planned economy." Experience has taught him that a government's mistakes are much more disastrous than those of individuals. But the destructive influence reaches even farther, according to a recent substitute in Pastor Niemoller's pulpit, who warned Germany (March 20): "Civil rights are today invaded for the advantage of State interests. Today the State can do whatever it wishes. We cannot and have not the desire to revolt. Who knows, however, whether God's bitter laughter is not already reverberating through the heavens? Who knows whether, despite all apparent successes, the nation's breakdown from within has not already begun?" As a matter of fact, the evidences of such an outcome are already emerging and growing in significance.

Skyscrapers Are Piercing the Egyptian Azure above the level valley of the Nile. They are beginning very modestly with a sixteen-story limit, but at that the four buildings now under construction tower above the abundant minarets of the mosques that dot Cairo. At present sixteen stories will remain the limit, because the deep alluvial soil will not permit more ambitious projects. The buildings are being constructed of re-inforced concrete, because the extreme variations of temperature within a single day will not allow the use of steel. In outward design the buildings have combined the ancient Pharonic architecture with modern lines, but inside they are all-American, with high-speed elevators, modern sanitary devices, air-conditioning and metal window frames. One wonders at times whether this urge to get away from the lowly level of the earth via skyscrapers has anything of the complex which impelled the architects of the Tower of Babel.

The Service of the Boy Scouts to the nation's wild life has been recognized by the General Wild Life Federation. During the recent "Wild Life Conservation Week" America's 1,129,827 scouts, cubs, and their leaders were invited to join the Federation. This is due to the positive results obtained by the scouts' instruction in the proper building and extinguishing of campfires to prevent forest conflagrations; the building of bird houses and feeding racks, placed so cats and birds of prey cannot reach them; the planting of trees to insure fruit supplies for birds and nuts for squirrels and their cousins. Incidentally this phase of Scout discipline has tended to enlarge the scientific knowledge of the scouts, and to educate their protective instinct for the works of nature.

Death to the Dandelion, That Ravening floral beast of the garden and lawn, has been decreed by the Wisconsin Department of Agriculture and Markets. What the guillotine of the lawn mower, the hoe, the weed puller or grubbing fingers could not do, is now simply and quickly possible with a sprinkling can and a few chemicals. The slave of the lawn will earn his freedom by using a capacious can with small perforations in its nozzle. Dissolve two pounds of iron sulphate and two and one-half pounds of common salt in a gallon of water. Study the weather reports for a steady period of clear weather. Rain within twenty-four hours of application will destroy the effect of the sprinkling, which, on the other hand, is not to be applied until three days after the lawn has been mowed. The chemicals being applied too soon after the clipping will destroy the lawn along with the dandelions. A fine restraint of enthusiasm in the application of the douche is also urged.



AND JESUS SAID:—

"Yea, rather, blessed are they that hear the word of God, and keep it." Luke 11: 28.

THIS WAS said by Jesus as a reply to what some others had to say about Him. He had just cast a dumb devil out of a man and given the man the power to speak. Everybody wondered.

Some of those who wondered were already committed against Him and they

said he cast out the devil because He was the prince of devils Himself and therefore could order them as He pleased. Others pretended that this deed was not enough to convince them and asked Him in a tempting spirit to show them a sign from heaven, such as calling down fire from heaven as Elijah did, or, surrounding Himself with some heavenly manifestation of glory.

But Jesus answered all their challenges in such a way as to set their words at naught and to reveal the bad light in which they were putting themselves with reference to the Kingdom of God.

There seemed to be others there who were inspired with great admiration for Him when they saw the miracle and listened to His outwitting answers to the Pharisees and other fault-finders. Among these was a certain woman who could no longer restrain herself from expressing her admiration and so burst out in a voice above the rest of them in blessings upon the mother of such a son as Jesus.

Mary, under inspiration, had sung in the Magnificat at the home of Elizabeth that all generations would call her blessed, and we can be sure Jesus would not object to that, but why was she so blessed? Was it not because she believed the Word of God and kept it in her life? Otherwise she would not have been selected as the mother of the Messiah.

Therefore *Jesus said* in response to the woman's expressions of admiration, "Yea rather, blessed are they that hear the word of God, and keep it."

Christianity is not hero-worship. One may have a great admiration for the person and character of Jesus and yet be far outside of His kingdom. He may be much nearer the kingdom than one who blasphemes the name of Christ and defames His character, but he is not *in* the kingdom till he is willing to hear the Word of God and keep it, which means that he shall hear in faith believing, and that he shall yield himself to the saving benefits that come into his life through that word. If he does this he will be made a new creature in Christ Jesus so that Jesus will live in him and make him a real child of God.

May it not be that too much of our professed Christianity today is an admiration when it should be a consecration?

Fremont, Nebr.

W. F. RANGELER.

"It is more blessed to give than to receive."
Acts 20: 35.

NOT IN ONE of the gospels, but tucked away in a speech of Paul's, in the book of Acts, do we find this significant little gem. Paul has been speaking to the elders of Ephesus, whom he met at Miletus by appointment, urging upon them

faithfulness in the preaching of the Word. He closes with an exhortation to give themselves unreservedly to the succor of those in need, enforcing the same with that sentence which none of the four gospels records, "Remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'"

In a former parish was a loyal family of Danish stock. Earning their livelihood from the soil, enduring hardships, with none of this world's goods, no educational advantages, they had something else. When I remonstrated at the size of a particular gift they were making for the progress of the Kingdom, came the reply, "Doesn't it say, pastor, that 'It is more blessed to give than to receive?'"

"More blessed"—for the mother, who pours out of herself, day by day, year by year, giving, giving, giving, that infancy may grow to youth and youth to adulthood. Happy in the doing of it, though the reward, visibly, may be only hair that is gray and a brow that is wrinkled.

"More blessed"—for the pastor, who, if true to his calling, follows the example of the Master in daily ministration both to body and soul; who counts that day lost in which some feeble soul has not been strengthened by a word fitly spoken; who literally empties himself in service for his people and his Lord.

"More blessed"—for the Christ, Who came "not to be ministered unto, but to minister, and give his life a ransom for many." He "counted not the being on an equality with God a thing to be grasped, but emptied himself," expressing in life, and in the laying down of life, His own observation, "It is more blessed to give than to receive."

"More blessed"—for the Christian who truly seeks fullness of joy. A member of my congregation said to me, "I do not feel at home there (in the church)." My reply: "You do not feel at home because you have not given something of yourself to its work." There is no blessing in merely "soaking up" the benefits of the Church; the blessing comes when something is being "poured out" for the Church.

Christian, will you be a blessed ("happy") Christian? Then "remember the words of the Lord Jesus, that He Himself said, 'It is more blessed to give than to receive.'"

Denver, Colo.

L. H. STEINHOFF.

"The children of this world are in their generation wiser than the children of light."
Luke 16: 8.

JESUS KNEW that His disciples had "a lot to learn." Repeatedly in the telling of some whimsical tale He brought their "guard down" only to deliver some staggering thrust of realism. This is what happened as He told the parable of the Unjust Steward. Then, as now, sincere followers of the Master had a none-too-complimentary opinion of the worldly-wise. But Jesus did not temper the winds of truth for the enthusiasts about Him; here was a shocking fact, "The children of this world are in their generation wiser than the sons of light."

Such an observation must startle the rank and file of church members in our own day. It is fashionable to lay all the failings of the church upon the doorsteps of our pastors, and the pastors, having a conscience in the matter, are sufficiently humiliated. Yet, from the beginning, the church has been a "laymen's movement"; evangelical Christians who know the doctrine of the priesthood of believers need to face its implications. So we, laymen all or "priests" all,

have a lot to learn from the ways of the "children of this world in their generation."

Stevenson once wrote that there is too much "tooting on the sentimental flute," and the sentimentalism of church members needs to be mightily disturbed into facing the facts. The story of the "Robber Barons," telling of the rise of great private fortunes in American life, has no highly moral flavor, but it does tell of men tremendously in earnest about their convictions, resourceful, zealous, and daring all things for business success. The "unjust steward" of the parable, as we might put it in this day, "never missed a trick" in looking after his personal interests. The "children of light" must be as realistic, as resourceful, as convinced, as daring in achieving greatly for God, as were these others of parable or life, in achieving for themselves.

The rise of Tammany Hall was due in large measure to the personal interest of the politically-minded in the hundreds of thousands of immigrants. Because each man was a potential vote, each man was cultivated. I have observed rural partisans "getting out the vote" on election day; no service was too great if by it some registered party member might come to the polls. Men take this kind of task seriously; their zeal outstrips that of Christian laymen serving the church. If you want to see earnest men, watch the farmer with his wheat and his hogs, the investor with his bonds, the squad getting ready for next Saturday's game, some golfing neophyte determined to get out of the "duffer's class." We are wiser about the business of the "children of this world!"

The Master always demands enthusiasm that is intelligent and daring. The word for all churchmen is "must," not just some anaemic "ought." As our "righteousness must exceed" so must our wisdom, our convictions, our techniques, and our deeds. We are under His compulsion that our gifts, our abilities, our time—all must exceed the highest examples of "the children of this world." Jesus shocked His followers with a blunt observation about their strategy in the world; He shocks us into facing a "must" if we are to be children of light and fit for the Kingdom!

Baltimore, Md.

L. RALPH TABOR.

NOTES ON THE COLLECT

By Paul Zeller Strodach

Easter Eve

O GOD, Who didst enlighten this most holy night with the glory of the Lord's Resurrection: Preserve in all Thy people the spirit of adoption which Thou hast given, so that renewed in body and soul they may perform unto Thee a pure service; through . . .

THIS is the last of the forty days of Lent. Like Good Friday, it is a day of sorrow, fasting, and devout contemplation; for it commemorates our Lord's rest in the tomb. But with nightfall a change takes place: a stir, an awakening, a sensing of something coming; for the Vigils of the Greatest of Holy Days are at hand. Now the "Day" becomes "Easter Eve." Full joy and gladness, lights and pealing bells, Alleluias and fair greetings come with the Eve's first services, "at cock crow" if not "at midnight" itself. Out of this spirit comes the Little Prayer appointed for *Saturday in Holy Week*: thus only can we comprehend and use it.

Like the Christmas Night Collect, this is *historic* in its address; but this also is a definite statement of faith. Note the address is simply, all-embracingly GOD. It is He Who is dealing so transcendently with men. It is He Who is thus sealing His love for them in completest triumph. It is He Who is sending a new song into the hearts and lives of men, —the gift of the result of His Own Son's Victory. He is named *Lord*. Remember how one of the earliest preachers after this Victory declared, "God hath made that same Jesus, both Lord and Christ."

Through His *Resurrection* from the dead, "the firstfruits of them that slept," the darkness of night:—the darkness of

the grave; the darkness of sin; the darkness of sin-enslaved lives and souls,—*God enlightened with glory*. It stands out in time therefore uniquely, *this most holy night!* One other there was once before. That was Christmas Night: then it was *light*; tonight it is *glory*. Then it was the Day Star rising, the Sun of Righteousness shining; but tonight it is the Splendor of God. *Glory* is uniquely attached to the Divine. "Give God glory" is an adjuration to sense being before Him! *Glory* is the highest tone of adoration and praise. So the Angels sang when Jesus was born! Jesus Himself speaks of that as uniquely His Father's and His Own. And after this Victory the Apostles sing it in their doxologies. Today the Church acclaims that in its every Service: *Glory be to the Father, and to the Son, and to the Holy Ghost*. And is the Promise not that?—it is that which faith at last will see and possess through this Victory.

The *night* is ours, a part of the common experience of life; but God makes this night an uncommon one! He fills it with Triumphant Life, an eternal Gospel, and pierces every dark and shadowy place with everlasting *Glory* . . . "shineth more and more unto perfect day!"

But the petition of this Little Prayer would seem utterly out of tune with the Historic Fact of this Night of nights and its *Glory*, did we not know that anciently this Day was the day of Holy Baptism. Through this Sacrament of Initiation into the Household of Faith, *the new progeny of Thy Family* (in our translation it is "in all Thy people") receive the *Spirit of adoption* and "rise to newness of life." Therefore amid this early Easter Joy, the Giver of Life is besought through Him Who is Triumphant Life to preserve this Life in all who have been born again *in body and soul*: that their life may be a *pure service*, "alive unto God, through Jesus Christ our Lord."

Easter Day

ALMIGHTY GOD, Who, through Thine Only-begotten Son, Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life: We humbly beseech Thee, that, as Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through . . .

"The Queen of Feasts," the holiest of Holy Days: The Resurrection of Our Lord . . . "I am he that liveth, and was dead: and, behold, I am alive for evermore. Amen."

This Feast Day Collect also begins with an "historic" address. (We remember that the *Address* is the holy fact or statement upon which our prayer is based. Upon this foundation we presume to present it before the Throne.)

But there is an even more triumphant note in this address than in that of yesterday's Prayer: *God, Who through* (note particularly the means, *through*, Almighty God employs!) *Thine Only-begotten Son, Jesus Christ* (John 3: 14-17!) *hast overcome death* (Birth, life, ministry, passion, death, grave, resurrection) *and opened unto us the gate of everlasting life* (John 11: 25, 26!). Through the disobedience of the first Adam the gate of Eden was closed: through the obedience of the Last Adam *the gate of everlasting life* is opened to all who receive, believe, live Him (Cf. Romans 5; 1 Cor. 15: 21-23; 45-49). This is the ultimate of God's purpose: that that which was lost should be restored; that that which sin robbed and destroyed, should by Perfection be restored and be God's free gift to every believing soul. The ultimate, not the Victory, but the *Fruit* of that Victory, Everlasting Life: Life in, for, with God!

Quite naturally then, and so simply and believably the petition issues out of this triumphant confession: *as Thou dost put into our minds good desires* (the opposite to Adam's, sin's, carnal man's) *so by Thy continual help we may bring the same to good effect*. There are two passages of Scripture to be read immediately: then the *plea* of this petition will appear and the joy of His Victory in and for us will be a constant possession. Read slowly,—joyfully!—Col. 3: 1-4 and Romans 8: 31-39. And the while remember by *Thy continual help*—"Lo, I am with you always." Hebrews 7: 25; 1 John 2: 1. Then *faith* adds its *Amen!*

JUST LILIES

By G. W. GENSZLER, D.D., Racine, Wisconsin

ONE DAY while I was meditating on those beautiful words found in the Bible, "Consider the lilies of the field how they grow," I had a pleasant dream, but I was wide awake when I had this dream.

I dreamed that a florist had a great number of beautiful Easter lilies. Some of them had four, some three, and some two beautiful flowers. There was one plant, far back in the shadow of a rose bush, that had only one small flower. Well, I dreamed that these lilies could talk. I said to myself: I wonder what they are talking about? So I stooped down and listened; and what do you think they were saying? They were wondering what would become of them when they left the greenhouse. Then I heard one of them cry, "O, would it not be great if there were fairies and one of them would come in here and tell us we could make a wish and our wish would come true." No sooner had she said this than a beautiful creature, like a great butterfly flew in and alighted on a rosebud just above them. "Children," said she, "I heard what you were talking about; I am a fairy and you may each make one wish and it will come true." I tell you those lilies were happy. But now that they had the chance to make a wish they hardly knew what to wish till one of them cried out, "O beautiful fairy, I heard that there was going to be a wedding feast of a great prince and princess and I wish to go to that wedding." "Granted," said the fairy, "all who want to go to the wedding hold up your hand." The hands of all the four-flowered lilies went up in a twinkling. Those who had less flowers than four felt that if they went to the same place where the four-flower lilies were they would have to take second place. Being too proud, they did not hold up their hand.

"Well children, what is your wish?" said the fairy. "We heard," said one of them, "that there was going to be a big ball down in Castle Garden, and I wish to go there." "So do we," cried all the three-flowered lilies. "Your wish is granted," said the fairy; "but how about the rest of you, don't you want to go to the wedding or the ball?" "No," they cried in unison, "we would never be noticed among the rich four-flowered or three-flowered lilies."

Then one of them spoke up and said, "There is going to be a big time in the great cathedral on Easter morning and I am told that crowds go there, and all the rich people flock there; I for one want to go to the cathedral on Easter Sunday." "So do we," cried all the two-flowered lilies.

The tiny one-flowered lily thus far had not said a word, but tried to shrink back farther into the shadow of the rosebush, on a bud of which the fairy sat. "Well, my little girl," said the fairy, "don't you have a wish; would you not like to go to the wedding and see the great prince and beautiful princess; or to the ball and be among the great mass of flowers; or to the cathedral with the two-flowered lilies?" But she only shook her head sadly and said, "What good could I do there? I do not like big crowds and I am afraid they would not like me? I am so small and insignificant."

"Is there nothing at all that you would like to do on Easter Day?" asked the fairy. "O yes," said the one-flower lily, "I would like to go out on Easter Day and find some poor little boy or girl who cannot go to the wedding, the ball or even to the cathedral, who are so poor that they



never have a lily that they can call their own. Especially would I love to get into a poor home where there was a sick child that had none of the joys and comforts that other people have. I would like to bring sunshine into their lives and make them, at least for a short time, happy so that they would forget their troubles."

You should have heard the other lilies laugh as they shouted, "Let her go among the poor, that is where she belongs; we are sure we don't want her in our company." But the fairy said, "You have chosen the better part, little sister, and your wish shall come true." Then she spread out her golden wings and flew away. Hardly had she gone before the door opened and a man entered and said to the florist, "I am a servant of the Prince; my master sent me here to get all the four-flowered lilies you have for his wedding." You should have seen how those four-flowered lilies swelled up with pride and clapped their hands for joy. Their joy, however, did not last long and they turned pale with fright when they saw the florist approach them with a wicked looking knife, and taking hold of the first big four-flowered lily with one stroke of the knife cut it from its stem. So he did with all the rest, and laid them carefully in a big basket and gave them to the man. It certainly hurt, and tears of pain were shed; but that was the only way their wish could come true,

for at big weddings they use only cut flowers.

No sooner had he gone than another man entered who said, "I am the steward of Castle Garden and I want all your best lilies for the big ball that will take place tonight." "I am sorry," said the florist, "I have no more four-flowered lilies left; they have all gone to the wedding of the prince. You can have all the three-flowered ones." "All right," said the steward, "I will take all you have." And then the three-flowered lilies were cut off, because at the ball only cut flowers are used.

A short while after he was gone a third man entered. "I am the warden of the big cathedral," said he, "and I want all the lilies you have left. I know the four-flowered ones are at the wedding, and the three-flowered at the ball, but the two-flowered are good enough for the cathedral, because those rich people who come there will have so many other things to think of and will be so much taken up in looking at one another's spring bonnets that they will never notice whether the lilies are two- or four-flowered." This took some of the pride out of the lilies because they thought they would be the big attraction; but they had one consolation, the florist did not cut them off as he had done the others; they were going to church and must last for at least two days; so they were taken there in their crocks.

"Well, well," said the florist, when all his lilies were gone, "this place looks rather empty, not a lily in the place. O what is this?" said he, as he spied the tiny one-flowered lily hid almost from view under the rosebush. "So you are left alone; well, no one will care for you and I can't be bothered with having you stand around here." So he took the lily, crock and all, and threw it out of the door; but fortunately it fell upon a soft clump of grass, rolled over on its side without damaging the lily or breaking the crock.

"O," said the lily, "I guess the fairy must have made a mistake in my case. I am so little and insignificant that she

must have forgotten all about me." "No I haven't," said a voice above her, and looking up one-flower saw the beautiful fairy hovering above her. "Such a good wish as you made never goes unanswered. Wait and see what happens."

Hardly had the fairy disappeared when a little boy without shoes on his feet and whose clothes showed that he was very poor, came down the street carrying several newspapers under his arm. When he came to the greenhouse, he stopped and looked through the glass, and big tears began to roll down his cheeks and I heard him sigh and say, "Oh, if only I had one little flower for sister; poor sister who never sees a flower and can never come out of the house to play in the sunshine. Oh, how happy one little flower would make her." Then he began to feel through his pockets. "No, no," he groaned, "it would never do; I have only seven cents and with that I must buy some milk for her because she has not had any for several days. Tomorrow I may have better luck and make enough money to buy her a little flower for Easter. Sadly he turned away from the window, but his eyes were so blinded with tears that he did not see what lay at his feet till he stubbed his toe against it. "Ouch," cried he, as he stooped down to see what it was that he had stubbed his toe against. And what do you think it was? Why nothing else than the crock with the one-flowered lily, which the florist had thrown out. Joy came into his face as he tenderly picked it up and fondly looked at it. "After all God is good to me," cried he. "Here is just what I wanted most, a beautiful Easter lily; and day after tomorrow is Easter. How happy this will make sister just to think she will have a real Easter lily." Just then someone seemed to whisper to him, "But my dear boy, that flower is not yours; someone must have dropped it and you know the Bible says, 'Thou shalt not steal,' and did not dear mother as well as the Sunday school teacher say that if someone lost something and the one who found it did not try to find the owner in order to return it, that one was guilty of stealing?" His joy began to wane and tears began to come.

Just then the door of the greenhouse opened and the florist stepped out. The boy went up to him and holding out the lily said, "Mister, pardon me, I just found this beautiful lily lying here. I suppose someone must have dropped it; if you know to whom it belongs I wish you would return it to them." But he was so shaken by sobs that he could hardly speak. "Why no," said the florist, "I just threw that out; you can have it if you want it." Well, I tell you that made the sunshine come again and off he flew as fast as his little feet could carry him, down the side streets, through alleys, up a rickety flight of stairs, into his sister's room, all out of breath. He almost frightened his little sister out of her wits the way he jumped into that room and the whoop of joy he let out. In his joy, for a moment, he had forgotten that his sister was an invalid who for months and months had lain on a hard, comfortless bed, the best that her poor widowed mother could afford. Having begged her pardon for his apparently outlandish behaviour, he handed her the lily. You should have seen the sunshine break out all over her face as she held out eager hands to receive it, and joyfully exclaimed, "Is this for me?" "Yes," said the brother, "it is yours to keep." Well, a happier girl you never saw in all your life. She hugged it to her bosom and drew deep breaths to inhale its fragrance, while her brother related to her how he had found it. After a while, she told her brother to place it on the window sill where it could catch some bright rays of sunshine and where she could easily see it. I tell you that little lily was just as happy and contented as was the little girl. But while the little girl is watching her lily, she finally falls asleep and dreams that the little lily was an angel who brought to her a great doctor who healed her and made her strong and well.

Let us see what kind of time the other lilies were having.
(To be continued next week)

THE ANGEL OF THE RESURRECTION

By John D. M. Brown, Litt.D., Muhlenberg College

'TIS EASTER, and we gaze with bended head
Upon a garden tomb where lately lay
The buried Saviour Death had sought to slay;
We see that He is risen as He said,
And in the vaulted burial place instead
An angel, clad in heavenly array,
Is seated where the stone had barred the way
And darkness dropped her mantle o'er the dead.

'Tis sunrise o'er the green-roofed rooms of clay,
Within whose cold and lightless dwelling place
Our well-beloved dead are laid away.
May we, believing, see with eyes of grace
Upon each grave of dear ones who have gone
The angel of the resurrection dawn.

THE GOSPEL OF THE CROSS

THE SYMBOL of Christianity is the Cross. It may grace the person, the chapel, the church, the cathedral, in simplicity unadorned or in bejeweled brilliancy. The depth of the meaning of the Cross to the soul of believers finds expression in praise, meditation, prayer and service. Christians tested through the centuries bear the sign of the Cross in their lives. When John said: "God is love," it was the fire of Calvary in him. When Paul wrote: "My Grace is sufficient for thee," it was the zeal of: "Father, forgive them . . ." When Luther stood in Worms to say: "I cannot do else," it was the impact of the words: "He tasted death for every man." When you glimpsed the rainbow through your tears, standing at the open grave, it was the surge of Calvary that bore you up and on. Christianity was begotten in poverty; born in humility; nursed in adversity; cradled in fear; scorned in mockery; despised in Calvary; absolved on Resurrection Morn; and builded into human cathedrals ever since. Christianity did not come full-grown into man's life when all Jerusalem was troubled: it came on the pinions of 400 years without a Prophet; a world rulership without a vision of God; a religion satisfied with the husk of forms; a humanity in the darkness of deepest woe. Then the Cross was lifted: the Light of the world shone; the Saviour of the world bore the accumulated sin of man, and man lighted the fire on the altar in his heart and home. This is the Gospel of the Cross—our Lenten Message.—*The Messenger*, Zion Church, Hummelstown, Pa.

A DAWN DIVIDES THEM

(Continued from page 3)

mighty act and we will believe in You," they say by their attitudes toward the Christian religion. "Stop a war or shatter a rebellious people" or "Change the economic situation," they shout in challenging tones. An English scientist, a skeptic toward the support claimed by believers who sought God's aid by prayer, proposed to divide a hospital ward into two sections. "Pray for one and not for the other," he said, "and I will be guided by the results." But the days of Jesus' humiliation are past. We must seek after Him by prayer and with faith. His mission is accomplished and He is not on trial for either reality or sincerity. Now He has conquered death and He lives and reigns to all eternity. He is near to all them that call upon Him for aid and comfort but He is not before Pilate, let alone Herod, who had long wanted to meet Jesus in order to see something wonderful.

CONCERNING EASTER

Secular Authority Complements Evangelists' Record of the Saviour's Resurrection

[In Philadelphia in connection with the Franklin Institute, the scientists in charge of the Fels Planetarium use the facilities of that remarkable instrument when the Church brings the celebration of Christmas and Easter into public prominence. Henry Butler Allen, Director of the Institute, in a recently issued Bulletin has published interesting facts, some of which are herein quoted. Ed.]

"OUR EASTER celebration has a close historical connection with the Jewish Passover, which is clearly shown by the adjective "paschal" which is used to describe events pertaining either to Easter or Passover. This comes from the Hebrew word "pesakh," the name for the Passover. The French name for Easter, "paques," is from the same root. The Gospels according to Mark, Matthew and Luke, universally recognized by Biblical scholars as earliest, are most explicit in stating that Christ ate the Passover feast with the disciples on the day before the Crucifixion. The Jewish calendar, like many early ones, is based primarily on the moon, each month starting at the new moon. But since there is not an even number of days in a lunar month, nor of lunar months in a year, it is necessary to make adjustments to keep it in step with the seasons. This is done by varying the number of days in the month, as well as the number of months in a year. Ordinarily of twelve months, the Jewish year occasionally has a thirteenth, or "intercalary" month added. The month "Nisan" starts at the new moon on or near the vernal equinox. This is the date that the sun, which has been moving northwards in the sky since the beginning of winter, is directly over the earth's equator. It marks the beginning of spring. Passover occurs at the time of the next full moon, and the beginning of the month is always adjusted so that this comes after the vernal equinox.

"A period of 29.5 days elapses between one new moon and the next, the full moon comes halfway between. This means that the full moon comes, actually, $14\frac{1}{4}$ days after the new. The fraction of a day is neglected, and, for calendar purposes, the full moon is considered as coming on the fourteenth day. It may be the day before the astronomical full moon. The Passover feast begins on the evening of the fourteenth day. According to leading authorities, the Crucifixion took place in 30 A. D. The 14th day of the month Nisan, in that year, was Thursday, April 6th, according to our reckoning. Therefore Christ was crucified on Friday, April 7th. The next day was Saturday, the Hebrew Sabbath, and the next, Sunday, was the beginning of the following week. This was the day that the tomb was found empty, in other words, the first Easter.

Easter Controversy

"In the early days of the Christian Church there was a long controversy as to when Easter should be celebrated. The Jewish converts to Christianity continued to connect it with Passover, which now, to them, had new meaning. Therefore they observed it immediately after the full moon, without regard to the day of the week. On the other hand, the Gentile Christians felt that, since the first Easter had occurred on a Sunday, it should always be on that day of the week. This day was doubly significant, for, beginning a new week, it also symbolized the re-birth. Sunday was Easter, therefore they considered the previous Friday as the day of the Crucifixion.

"In 325 A. D. the Council of Nicæa was called to settle this controversy, and the Gentile view was accepted as official. Easter, they decided, was to be the first Sunday following the fourteenth day of the moon on the following the 21st of March. That it was the Sunday following the full moon was emphasized to avoid the possibility thereafter of conflict with Passover. If the full moon falls on a Sunday, as it will in 1950 (April 2), that day is the beginning of Passover, but the following Sunday is Easter.

"Alexandria, in Egypt, was then the great scientific center, and the astronomers there were charged with the duty of finding the date of the equinox. This they did by means of the gnomon, which is simply a tall, pointed pillar, casting a shadow. At noon each day the length of the shadow can be measured. It is longest at the time of the winter solstice, the beginning of winter, when the sun is farthest south, and shortest at the summer solstice, the beginning of summer, when the sun is highest. If these two lengths of shadow are known, it is possible to determine how long it should be when the sun is halfway between the highest and lowest—that is, at the equinox. Also, at the equinox, the sun rises directly east, and sets directly west; so if these directions are known, it can be found in another way. After the astronomers had found the date of Easter, the bishop of Alexandria was to announce it to his diocese, and also to the bishop of Rome, who, in turn, announced it to the rest of Christendom.

Easter Dates

"The earliest that Easter can occur is on March 22d. This will happen if the 14th day of the moon comes on the 21st, and if that day is a Saturday. It happened last in 1818, but it will not occur at all this century. In 1845, 1856 and 1913, Easter came on the 23d, but it will not come even as early as this during the balance of the Twentieth Century. In 1940 it will come on March 24th, for the full moon will come on Saturday, March 23d. In 1951 Easter will come on March 25th. This year, it is rather later than average, for Easter Sunday will be April 17th. The vernal equinox came on March 21st at 1.43 A. M., E. S. T., and the next full moon on Thursday, April 14th.

"If the fourteenth day of the moon in March comes on the 20th, and if that day is a Saturday, the next, the Paschal, full moon, will come on Sunday, April 18th. The following Sunday, April 25th, will be Easter, which is the latest possible date. This occurred in 1886, and will occur again in 1943. Thus there is a variation in the date of Easter of 35 days. Many other activities, in the church as well as in secular life, depend upon it, and vary as well. For this reason there has been an active movement for fixing Easter.

"The second Sunday in April has been suggested for Easter, as being close to April 7th, the supposed date of the Crucifixion, and also in the middle of the extremes through which it now varies. For some years a committee of the League of Nations has been considering the problem. In August, 1928, the British Parliament passed a law to fix Easter on the first Sunday after the second Saturday in April, to take effect when other nations have agreed to do the same. Perhaps in a few years this may be adopted, and possibly the late Easter of 1943 will never be observed."

(Note: The April demonstration in the Fels Planetarium, "Easter—The Awakening," is divided into two parts. Following the discussion of the astronomical aspects, as given above, there follows a special program in which specially recorded speeches and music, combined with lighting effects, are used to portray the Easter tradition. A summary of this follows. (End of First Part.)

THE INCREASE

By John W. Umberger

WHILE NATURE sleeps, the plowman slowly turns the soil
And counts each plodding footstep, but honest toil:
The furrows wait the rain and sun like open palms
Of one who sits with hands outstretched, awaiting alms.

Though man prepares the soil and sows the seed,
He counts but small his part of it indeed
Compared to blade, and stalk, and full grown ear,
And bounteous harvest at the end of year.

THESES ON THE "RESURRECTION OF JESUS' BODY"

(Prepared for the Ministerial Association of Eugene, Oregon)

1. GOD SENT His Son into the world, not that man might be made physically and mentally comfortable therein for the few years of his earthly life, but that he might have everlasting life and not perish with the world.
2. The created world is bound by laws that all living forms, whether vegetable, animal or human, shall inevitably die. A cycle of life is fixed.
3. No known powers of earth are able to restore to life forms that have died. Life comes from life only and never from forms without life.
4. Jesus, born of woman, followed the law of the created world and, under extreme abuse to His physical body, died. The death was a real death. Resuscitation to the natural life is out of the question because of the treatment before, during and after the crucifixion and would demand a marvelous physical miracle.
5. On the first day of the week, the grave, into which His body had been placed, was empty though the grave-clothes were undisturbed. The body was gone.
6. Mary Magdalene, the other woman, Peter, two disciples traveling to Emmaus, and ten disciples in the upper room saw Jesus living and talked with him.
7. Other appearances during forty days to those who well knew Him confirmed the testimony of those who had seen Him on Easter Day and offered a surety of the Resurrection that has continued in the church to this day.
8. The Resurrection was not according to the laws of the physical creation but introduces a NEW CREATION not before existing wherein the body of a man is freed from the laws and forces of the old creation and endowed with new and marvelous powers to live eternally.
9. The new life is the ETERNAL LIFE which Jesus had been sent by the Father to bestow on men that they might not perish with the dying world.
10. Life comes from life. Jesus lives. The Bible says, "God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life and he that hath not the Son of God hath not life," I John 5:11, 12. Flesh and blood cannot inherit the kingdom of God. Eternal life is therefore not obtained through physical improvement, sanitation, surgery and medicine, social reforms, cessation of wars, co-operative agencies or any physical environments, however desirable they may be, but is a direct act of God reaching us through the risen Saviour—an unearned gift of God's free grace.
11. Jesus offered abundant evidence not only that He really and truly lives but also that the body which He inherited from His mother, wounded though it was, participated in the new life. He showed them His hands, and His side, said He was no spirit but had flesh and bones and then ate in their presence food from their table. He had a real body, but it was glorified.
12. The new body, though preserving its personal bodily identity, has new properties. Jesus appeared and disappeared at will, passed through closed doors and ascended into heaven contrary to the laws of gravitation. We, earth-bound creatures cannot know the marvels of the new creation, now.
13. The Apostle Paul, speaking by revelation, draws distinction between the natural and the spiritual body. The natural body, doubtless refers to the body of this physical creation: the spiritual body, though still a body, to the body with which Jesus arose, and with which redeemed man shall be endowed (for we shall be like Him).

CALLING ALL CONGREGATIONS

Board of Education Addresses Church

EASTER IS THE HOPE of the Christian. Christian education is the hope of democracy. The Church has assigned the four weeks after Easter as the period for special emphasis on the cause of Christian higher education in all synods.

Our colleges and seminaries are mighty instruments for the accomplishment of the Church's task and program. Christian service to the thousands of Lutheran youth in non-church schools is a God-given responsibility to the Church.

The Board of Education is the representative of the Church before the colleges, the seminaries, the universities, and the educational world.

In fulfillment of its constitutional function, the Board of Education has prepared special folders for free distribution in all congregations. Valuable articles will appear in THE LUTHERAN each week. An informed people are a responsive people.

Pastors, church councilmen, Sunday school superintendents, and leaders in youth, men's and women's organizations are invited to co-operate with the Board of Education in securing a wide distribution of its literature and in developing an educational consciousness. Education without religion is defective and incomplete. Education without Christ is sterile: with Christ, it makes men free and brave.

14. Man, though he may use the great forces of the natural world, may enrich his life with nature's abundant gifts and may draw on all his hereditary endowments and personal attainments, derives from them no powers that will give him a life beyond the grave. The materialists dare not dream of personal immortality but only of one's influence on succeeding generations.

15. The resurrected body of Jesus is still human. It is the glorified body of a man. Jesus carried His humanity to heaven with Him, and His human nature still shares with His divine nature in the acts of the Son of God.

16. Pentecost follows Easter. There is a definite relation between the *new life* begun by Christ on Easter and the *new birth* given by the Holy Spirit on Pentecost. Pentecost could not have been before Easter. The church functions by the power bestowed on Pentecost and to the end that men shall be born into the *new kingdom* and grow therein. Human welfare in this earthly life is a by-product of the Church and not its great objective.

17. Science, dealing with matter and forces of the first creation only, cannot by its very nature examine into the resurrected body of Jesus nor into the new life in which men are born by the Spirit. The materialists, who concern themselves with the comforts of life, have an interesting and important field for their activities and render to the race much service in their way; but it should be always borne in mind that they completely fail to reach over into the abundant life of which Jesus spake and for which He died and rose again.

18. The Christian religion is based on great realities revealed through the scriptures. The Resurrection of Jesus is the great FACT for which all previous revelation was a preparation and upon which all the work of the Christian Church and the hopes of her people are built.

19. Those who reduce the day of Easter to poetic sentiments about spring, the bursting of buds and bulbs and the fiction of eggs from Easter bunnies, may entertain children, and for a time delight unthinking audiences with esthetic fancies, but they have failed to see the Kingdom revealed therein. They may have a spring festival like the pagan Romans but have not the Easter of Jesus.

—Frank S. Beistel in *The Pacific Lutheran*.

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THE ALTAR COMMUNION

THE GATHERING of the twelve and Jesus in the Upper Room in Jerusalem on the eve of the Crucifixion was of course an observance of the Jewish Passover. It was that great festival of the calendar of the chosen people that memorialized the escape of the Hebrews in Egypt from the stroke of death that fell upon the first born in every household in the domain of Pharaoh, except where the door lintels were marked with the blood of a lamb. It was this tenth visitation of punishment upon the Egyptian nation that resulted in permission for the Hebrew people to withdraw from their four centuries of bondage. As a nation they journeyed across the Red Sea to take up the land promised to them.

While in the celebration of the Passover the people arranged themselves in small groups, and the actual consumption of the lamb was individualized, the rite had a wider significance. It called for an assembly of the whole people; in Jesus' day, Jews from near and far came to Jerusalem and to the temple. It is our impression that none except the children of Israel was admitted to the Passover feast. In fact, it had no significance to non-Jews. On the other hand regard for the celebration was intimately connected with all that was meant to them as the inheritors of the promise to Abraham. It did not exactly make them a nation, but when the feast of the Passover ceased to be observed, the regard for their faith in Jehovah soon became only a memory. The importance of a common, national festival to the individuals of a nation is thereby made vividly apparent.

It was in the midst of this partially "corporate" religious rite of His people according to the flesh that Jesus instituted the Lord's Supper. In one sense, and that the chief, it is intensely individual in its significance, but not entirely so. There is a group, a corporate phase of application, that must not be overlooked. The Lord's Supper was instituted not to take over and preserve the Jewish Passover's traditions, but it was intended to be received in congregational assemblies. In apostolic and post-apostolic times, it was the essential act of worship on the first day of the week. In addition to the individualizing of the Word to the believers, it became an evidence of the community, the fellowship, the group, whom faith in their Lord made into what Paul in his letter to the Corinthians very significantly calls the body of Christ, namely, the congregation.

We are presenting this admittedly minor phase of the Sacrament of the Altar at this time for two reasons. One is to point to the error that is involved in obscuring its applica-

tion to the group. The people should assemble as a congregation for receiving the Lord's Supper. It is an action whereby we make evident the company of believers who are the body of Christ. Such witnessing is important; it shows the Church to the world; but what is more important, it exhibits the members of the body of Christ to each other. The interpretation of the Sacrament of the Altar by the Roman rites and the absenting of Lutherans from the Lord's table are equally heretical since both destroy the unity of the congregation.

A great deal of the obedience of believers to their Lord is by means of corporate (group) action. Where Christians for no good reason neglect to participate in the administration of the Communion, they deprive themselves of sacramental grace and their fellow believers of co-operation.

THE UNEXPECTED

THE EDITOR found in a letter received by him the day following the death of Charles M. Jacobs the sentence written by one of the Church's most devoted men—"I find myself unable to free my heart from utter bewilderment." Much the same expression of feeling was confessed by all those who knew and shared the work in which Dr. Jacobs was engaged, ourselves among them. Then as meditation continued one realized that something similarly bewildering usually occurs to the associates of active, self-sacrificing, gifted persons when their earthly labors are ended.

But why bewilderment? Should not those who survive death be sustained by knowing that these servants of God have received the summons to pass through death's doorway into the abiding places which Jesus went before them to prepare? No doubt one cause of the feeling of bewilderment is the unexpectedness of death when it occurs. For even when our loved ones have lived beyond the exceptional four score years, there is a degree of unreadiness for the last hour. And when the friend whom God has called home is, humanly speaking, in full possession of ability; when, seemingly, the accomplishments he is in the course of completing are of primary importance, we say why was not this one allowed to finish the tasks for which he had shown such great ability.

A second cause of bewilderment is the shock received when those hitherto followers or partners are required by the death of an active and successful leader to face as a personal obligation work in which a fellow Christian has been engaged. Only when death writes finis after the activities quietly and competently performed do his companions and contemporaries become practically conscious that they must take over and continue what the departed servant has been doing. Until then no occasion for a real appraisal of his responsibilities has arisen and summoned others to take over his duties. The extent of them surprises and discourages. Who will step into the position now vacated, is the query heard on all sides.

These dual feelings of unexpectedness and of unreadiness to carry on the labors of those whom God rewards with His rest are not unreasonable nor discreditable if they do not lead to irrational conduct on the part of those who inherit the duties that others have been performing. It is true that for some men there are no successors. Time and environment have developed them to a stature that no follower can achieve. But in most instances, these persons of superior value are the focal points of eras. The work they undertake is accomplished to a point that it can be subdivided and given to groups. In rare instances a different regime is ushered in by a death.

It is where folk act without due deliberation that harm is done. The bewilderment which is felt should not be dissolved by hasty decisions and actions. Time is often required to permit the making of correct and lasting adjustments to the situations brought about by deaths of great persons.

ACROSS THE DESK

"I WISH you a happy and a blessed Easter." These were the words of a friend as he was leaving the office of THE LUTHERAN. They might have been merely conventional; but they were not. They were, we have reason to know, the expression of a sincere Christian faith that was our friend's most cherished possession.

A happy and a blessed Easter! There is more than an earthly situation implied in those half-dozen words. What the world calls happy can probably be managed, provided one thinks only of a day. A company of congenial friends, or the companionship of a good book, or the opportunity to commune with nature as the spring foliage bears witness to the passing of winter's coldness,—any one of these can thrust sadness aside for a day, if one has the privileges and the will power needed to choose an environment conducive to happiness. But if blessings are to descend upon us, then we must have the aid of God.

It occurred to us after our friend left and we had opportunity to analyze the manner of his expression of good will that he felt himself authorized to ask God to deal kindly with us. Have you thought of yourself as possessing such a prerogative? When Jesus revealed to His disciples that their standing with the Father through the Son gave them the right to ask in the latter's name, did that include the privilege of claiming a blessing for another than one's self? Paul sets an example in his letters. Even for the Corinthians, who were not perfect, he asks, "Grace and peace from God our Father and from the Lord Jesus Christ," and in the same breath expresses thanks for the granting of his request. Quite obviously we are taught that we can say to fellow believers with sincere propriety, "I wish you a happy and blessed Easter."

We See Some Orphans

NOT LONG AGO our pastor announced that a delegation of girls who are some of the children at the Lutheran Orphans' Home in Philadelphia would visit our congregation and sing for us. Sixteen or eighteen came on the date specified, ranging in age, according to our guess, from nine to fifteen. Under the leadership of Pastor Paul C. Empie with Sister Dora at the organ they sang a setting of the Lord's Prayer and three other selections with great accuracy. The congregation enjoyed hearing them.

Furthermore they looked as if "somebody loved them," and they sang as if their food contained all the energizing vitamins and was available in the quantity that growing children need. We experienced quite a thrill from our looking and listening as they did their part in an evening's worship. We have heard criticisms about institutions curbing the individuality of children so that they never quite recover from the years spent in an orphanage, and we have been told on good authority that "child placement" (adoption) in selected homes is preferable to residence in an institution. Doubtless there is a nearer approach to parental care when in the right sort of home children enjoy the love of proxy fathers and mothers, but no blanket charge of institutionalizing will apply to children in Lutheran orphanages.

By the way, our Lutheran Almanac for 1938 informs its readers that there are twenty-one institutions in the United Lutheran Church that rate as "Children's Homes." In them over 2,000 children (1,161 boys and 933 girls) are growing to manhood and womanhood. The annual expense of these institutions of service is over half a million dollars. Property valued at \$4,000,000 and endowments totaling \$1,354,000 complement the annual receipts from individuals, congregations and synods. The oldest of the homes (Emaus) was established at Middletown, Pa., in 1808. The activity of the

father of American inner missions produced directly or by example no less than four institutions in the dozen years of 1854 to 1866 when "Homes" at Zelenople and Philadelphia, Pa., and Buffalo and Mt. Vernon, N. Y., were established in the order named. The baby members of this group of twenty-one date 1926 (St. Paul, Minn.) and 1927 (Knoxville, Tenn.).

According to our observation, the men and the women who are the executive officers of these homes are deservant of the greatest appreciation from their fellow Lutherans. We deem our public school teachers entitled to honor because they take charge of a group of pupils during thirty or thirty-five hours per week. But the heads of our homes for orphans are on duty twelve months in the year and, so far as responsibility goes, they put in seven twenty-four-hour days per week with the children entrusted to them. Between times, if there are any such periods, they must cultivate the spirit of charity among the institutions' supporters, entertain visitors and explain why they do not carry on their ministry in a different way.

Pennsylvanians Celebrate

BY A PROCESS of calculation which we do not understand, the Governor of Pennsylvania proclaimed April 8 as a holiday in order that the citizens of the Keystone commonwealth might celebrate the landing of the first Swedish colonists in Wilmington, Del., and the entrance of the United States into the World War. At first, or even at second sight, the two events seem very different in character, but since the interval of time between the landing of the Swedes in March 1638 and President's Wilson's message to the Congress on April 6, 1917, declaring war is approximately 279 years we suspect neither collision nor collusion; only convenience.

THE LUTHERAN is in receipt of "The Brief History of the Colonization of New Sweden, thereby establishing the Foundation of Pennsylvania." Sylvester K. Stevens, historian, is credited with compiling the data deemed important for exciting interest in the event. Some of the assertions are not in full accord with statements to which we have been accustomed. For example, Mr. Stevens writes: "Gustavus Adolphus attempted to rescue the Protestant Reformation from defeat by participating in the Thirty Years' War." Most historians in view of the generally admitted survival of Protestantism owing to the victories obtained despite Gustavus' death at Lutzen in 1632 agree that he was successful so far as a military enterprise could determine the issues of that terrible war to destroy evangelical freedom.

The historian in commenting on the religious tenets of the people to whom he credits the foundation of Pennsylvania seems quite unaware of the Lutheranism of those by whom the colony was projected. We are willing to admit that Peter Minuit, who led the expedition and bought from the Indians the land on both sides of the Delaware River from near what is now New Castle, Del., to Trenton, N. J., was the equal of any real estate agent in American annals. (He is the chap who bought Manhattan from the Indians for \$24.00.) We do not claim him as a Swede but Torkillus, the first minister to organize a congregation in the area, and Campanius, who translated Luther's Catechism into the language of the Delaware Indians, are entitled to a denominational label. But more of this anon. We want to write the information in our possession about that Queen Christina, daughter of the great Gustavus Adolphus, whose unusual career furnished Greta Garbo with a film story and Cardinal Dougherty with an occasion for a high mass April 8. The connection is not an obvious one, but it is about as intimate as the landing of the Swedes in 1638 and the beginning of American participation in the World War in 1917.

THE HOME CIRCLE

By MRS. W. L. HUNTON

JOHN'S EASTER BEGONIA

It was Easter Sunday afternoon. Down the street came the children, crowds of them, on their way to the Easter service in the church.

"What do you think, Mother?" said John. "They give us Easter plants at the church this afternoon, pink begonias for our very own." "Are you sure?" said mother. "Yes, sure. Ralph Newton told me so. He says he's got two already. One last year and one the year before. And when he gets one today he'll have three. I'd love a plant all my own."

"Well, we must hurry," said mother, "or we shall be late." And sure enough when they got to church, there were the pretty pink begonias. How beautiful they looked all around the altar.

At the end of the service the minister stood up and said, "The children may come to the altar and each one will receive an Easter plant to carry home." John's heart beat fast, for his class was one of the last to go up. "Oh, supposing when he got there, the plants had all been given out." But no, there was one all for him. The minister himself put it into his hand and said: "Take good care of it, John." John didn't say one word, but his shining eyes spoke for him. "Indeed, I will!" "Isn't it a beauty, Mother?" he said, as they walked home together. "I'm going to give it a drink as soon as I can. Flowers like drinks."

"There is Maizie Clark. Look, John, she is waving to you. It must be hard to be sick at Easter time. I wonder if she will have an Easter plant?"

"No, I don't think so," said John, "'cause she's just moved here and she doesn't go to any Sunday school yet."

And then something seemed to say to John, "You could give Maizie your begonia. You're well and she's sick."

"Indeed I won't," said John to himself, "I never had a plant before; I'm going to keep it."

He hurried into the house and carried it straight to the kitchen sink and gave it a lovely drink. Then he put it in the window where the sun could shine right down on it. My, how pretty it looked! Then he stood and looked out the window, over at Maizie's house.

"I should think the teachers would be looking out for a little sick girl, wouldn't you, Mother, and take her a plant on Easter Day?"

"They wouldn't have enough, dear," said mother. "They buy just for their own scholars."

John was quiet for a moment, then he said, "Wouldn't you let me take your geranium to Maizie?"

"That geranium with just a few leaves and no flower on it?" said mother. "Well I should think a little girl that didn't have any plant would like it," said John. "If I had two begonias I'd give Maizie one. It's too bad I haven't got two."



"HE IS RISEN, HALLELUJAH: WHY SEEK YE THE LIVING AMONG THE DEAD? HALLELUJAH. LET US KEEP THE FEAST WITH THE UN-LEAVENED BREAD OF SINCERITY AND TRUTH. HALLELUJAH."

THE FIRST EASTER

An Easter without carols?

*Yes, for the morning gray
Showed but an empty sepulchre
With the great stone rolled away.
Till the women weeping, grieving,
The angel message heard:
'He is not here, but risen,
According to His word.'*

An Easter without lilies?

*Spices they brought instead!
No thought of a rising glorious,
Only grief for the dead!
Till the Lord, in the garden walking,
Spoke in the dark and gloom:
'Mary!' and love descried Him,
Living beside His tomb!*

An Easter without Jesus?

*No, for that could not be;
He is the ever-living
Giver of life to be.
And this is the joy of the carols,
And the lilies tall and sweet,
That once, on that first glad Easter,
Death, conquered, lay at His feet.*

—Unknown.

one he'd ever had? He set his teeth. "I'm going to take it over to her," he thought, and picked up the begonia and started off.

"Oh, John," said Maizie, "is it really for me? I never had a plant all my own before." "Yes, it's for you," said John. "I want you to have it 'cause you're sick." And he hurried home.

And then one day Maizie's mother came to John's house. In her hand she carried a lovely pink begonia. "It's for John," she said. The one he gave Maizie on Easter has grown so big I thought I'd make two plants out of it. So here is one for John." And would you believe it? It was bigger and prettier even than the Easter begonia.—*Mary Berg.*

BLUE BUTTERFLIES

By Susanne Alice Ranlett

(Concluded from last week)

"BRUCE," Mildred cried, "do butterflies live in all those ways? A tiny egg, a hairy, wriggly caterpillar, and that funny, withered brown thing?"

"That's the chrysalis," prompted Bruce. "And they live in the—chrysalis all winter and come out in the summer? It's wonderful! It's a kind of Easter itself, isn't it? Have you ever seen the chrysalis things?"

"Heaps of them; you're going to see them tomorrow, if we have good luck."

"I should love to see them," Mildred returned, "but what have they to do with Easter?"

"You wait," said Bruce, mysteriously. "Some butterflies come out in May."

"But," objected Mildred, "Easter is never as late as May."

"One kind comes out in April," said Bruce impressively. "See, it is this kind."

Mildred examined the plate. "Oh, Bruce, what a lovely, clear blue! They look like the inside of a seashell and almost like angels' wings in pictures."

"They," said Bruce, "belong to the cyaniris family. They are the 'spring azures' and the first butterflies to come out in our northern states. And this," pointing to another plate, "is the chrysalis in which they are just now asleep. We are going chrysalis-hunting."

"Where?"

"I'll show you tomorrow."

"And what are we going to do with the chrysalis-e-s—?"

"Chrysalides. That is our Easter secret. I'll tell you." He whispered a few words which made Mildred's eyes shine.

"Lovely!" she cried.

"And tonight," Bruce continued, "you rake your house for small cardboard boxes. I'll do the same."

On the following afternoon, Mildred and Bruce began their chrysalis hunt. Bruce was the leader and pointed out the shriveled, brown, pod-like objects hung

by a silken hook to shrubs, under the eaves of a barn, in a heap of brush, and on the lower side of fence rails. Soon Mildred's keen eyes learned to discover the little chrysalides, of which a dozen were collected.

Every afternoon the young hunters continued the search. "I look so hard," said Mildred, "that my eyes feel screwed up like gimlets."

"They surely do screw into crevices better than mine," complimented Bruce. "You're great at the business."

The chrysalides were carefully placed on beds of damp moss in little boxes which, as April came, were frequently and anxiously inspected, and on Easter Eve, excited telephone messages flew back and forth between the Wallace house and the Page house.

Early on Easter Day, Bruce and Mildred, carrying suitcases packed with the small boxes, were at the church. The Guild girls and boys were giving the last touches to the decorations, flowering house-plants from the village homes; geraniums, flame-colored, and rosy pink, house-grown daffodils, a few splendid crimson tulips, a filmy pale-yellow clump of forced forsythias mingled with silvery pussy willows. There was one pot of dainty Dorothy Perkins roses, and on the altar were beautiful creamy, golden-hearted callas.

Bruce and Mildred waited until the decorators had finished their work and left the chancel. Then they opened their many little boxes; out of each one fluttered a fleck of pure pale blue.

"Oh, Bruce!" gasped Mildred joyfully, as she watched the flock of azure butterflies flitting to and fro among the flowers, "seems as if they came straight down from the sky to keep Easter."

"Then the people flocked into the church, smiling to see the flowers, their own flowers from their own homes. But what were the little shining blue flecks fluttering hither and thither? Alighting now on the pink roses and now on the white calla chalices?

Never had butterflies come to St. Michael's until this happy day when these came—the brave little "spring azures," the first of their kind, each year, to emerge from the dark tomb of the chrysalis. In the snug, warm boxes where the cocoons had been carefully placed, the beautiful little creatures had burst through the shells and come out into life, and here, in the church, they were in their loveliness, giving their Easter message of life after seeming death.

Smiles of surprise and delight were on all faces. Maidie leaned closely against Mildred and whispered, "Are the pretty blue things flowers come to real life?" And Bennie said quite shamelessly aloud, "Ho! Easter birds flying! Pretty small baby birds!"

The rector, who had been in the secret, had some special words for the Junior Guild and among these was the story of the butterfly's life, as the lowly, crawling caterpillar in the dark silence of the chrysalis, and then the bursting out of the shell into the beauty of lovely colors and the glorious freedom of wings.

All Easter Day the blue butterflies fluttered among the flowers. In the afternoon Mildred opened the windows and the little

creatures, drawn by the warm sunshine, flitted out into the open and flew away to fields and pastures.

As Mildred stood near Bruce, watching the blue flecks becoming mere specks in the distance, she said, smiling, "Isn't it wonderful that your poor hurt throat made those lovely creatures come to help us keep Easter? And then, beside, there is Bennie!"

"Seems to me," returned Bruce, "that it was your hyacinths that came to life in the blue butterflies, and don't let us overlook the fact that Maidie helped!"

—The Young Churchman.

HIS OWN

THEY BORROWED a bed to lay His head
When Christ the Lord came down;
They borrowed the ass in the mountain pass
For Him to ride to town;
But the crown that He wore and the cross
that He bore
Were His own—
The cross was His own.

He borrowed the bread when the crowd
He fed
On the grassy mountainside,
He borrowed the dish of broken fish
With which He satisfied.
But the crown that He wore and the cross
that He bore
Were His own—
The cross was His own.

He borrowed the ship in which to sit
To teach the multitude;
He borrowed a nest in which to rest—
He had never a home so rude;
But the crown that He wore and the cross
that He bore
Were His own—
The cross was His own.

He borrowed a room on His way to the tomb
The Passover Lamb to eat;
They borrowed a cave for Him a grave,
They borrowed a winding-sheet.
But the crown that He wore and the cross
that He bore
Were His own—
The cross was His own.

—Author Unknown.

WHAT LETTY MISSED

By Beth Slater Whitson

LIKE A GREAT MANY little girls, Letty was not always obedient, and her Aunt Helen, who was visiting Letty's mother, began noticing this fault in her little niece, of whom she was very fond.

Letty was so pleasant and sunshiny Aunt Helen thought it too bad that she wasn't also obedient.

Letty and her sister Hetty were going visiting one afternoon, and Aunt Helen said, "Now I want you to be sure to come back promptly at five o'clock, no later, little folks."

The two little sisters had a nice afternoon, and when it was almost five o'clock

Hetty reminded her sister of Aunt Helen's command to come home.

Letty was having such fun playing with the white rabbits just then. She couldn't really see why she should go just because Aunt Helen had said to come home at five. Her mamma hadn't told her when to come, so she said, "Oh, let's play a little while longer."

Hetty said she was going on, and getting her hat she told her little friends good-by and then went away, leaving Letty with the rabbits for company.

It was getting quite late when Letty reached home and ran up the steps, eager to tell what a good time she'd had. But no one was in the hall or mother's room, and finally when she ran out to the kitchen she found Mary, the cook, sitting by the window crocheting, and nothing being done about cooking supper.

Mary looked up in surprise. "Well, well, an' didn't yet get back in time to go with the rist av thim, Letty?"

"Go where?" asked Letty, looking very much like she was going to cry.

"Why, out to your Aunt Milly's, to be sure. Wasn't ye knowin' she called up an' asked the whole family out for supper?"

"They—they didn't t-t-t-ell me," quavered Letty.

"But I heard yer Aunt Helen cautionin' ye to be back by close after five," said Mary.

"But s-she didn't say we—we were going anywhere," answered Letty, a big tear rolling down one cheek.

"Well, maybe she thought tellin' ye was enough, an' that ye was obedient like Hetty. It is too bad, too bad—an' myself just havin' a cup o' tay and somethin' cold, rather than cook. But there's a glass of buttermilk in the refrigerator, an' some bread an' butter, so run along an' get ye a bite, Letty."

The buttermilk was sour and the bread stale, and Letty was rather silent when the family came home at nine o'clock in high good humor, everyone having enjoyed the evening at Aunt Milly's.

"We were sorry you didn't get back in time to go with us," said Aunt Helen; "but we're going again next week."

"I won't be late next time, Auntie," said Letty eagerly. And she wasn't.

—Our Little Ones.

EASTER EVEN

IN THE GARDEN still Thou sleepest
Lord of Life's own spring;
Silent is Thy rock-hewn chamber
Lord and mighty King.
Silent that majestic sleeping
Angels' watching eyes
Wait the moment of the dawning
When their King shall rise.
Earthly guards are round about Thee,
And their vigil keep;
Thou in life, poor, unattended
As a King doth sleep. —I. M. B.

"EASTER FLOWERS are blooming bright,
Easter skies pour radiant light:
Christ our Lord is risen in might,
Glory in the highest."

The Victorious Servant

The Resurrection of Jesus is Evidence of His Final Victory

By D. BURT SMITH

Acts 2:22-36. The Sunday School Lesson for April 17

WHEREVER Christians are they fittingly celebrate on Easter the glorious resurrection of their Lord. It means so much to them that they do not tire of these annual calls for praise and thanksgiving to the God of love whose gift to men is His Son. Christian faith and hope are inseparable from the risen, living Lord. The story of the first Easter is familiar. Jesus "gave up the ghost" on Friday afternoon about three o'clock. He was laid in a new tomb before sunset. Early Sunday morning, when the women came to do honor to His body, they found the tomb open and His body gone. They could not use the spices they had lovingly prepared. They heard the fact that Jesus was again alive declared by God's messenger. They went forth to tell others what to them and to all men is the good news. Trust in an unfailing Christ is well founded: it rests on the resurrection.

Easter does not have a fixed date. It comes each year on the first Sunday after the first full moon after the vernal equinox. Though the date shifts between March 24 and April 25, the inspiring truth for which it stands does not shift or change. Nineteen centuries have not taken from this truth a scintilla of its power to uplift and satisfy. Lives, contented with belief in the resurrected Christ, have through the years kept vividly glowing the light that radiates from the Cross as it proclaims the victory of Him Who died, was buried, but lives again.

Raised Up by God

Peter's sermon at Pentecost was a review of the life, death, and resurrection of Jesus. The marvelous manifestation of the Holy Spirit demanded explanation. This Peter gave, first denying false interpretations by certain persons and then declaring the truth. To Peter it was an opportunity to proclaim Christ. This he did skillfully, persuasively, scripturally, and guided by the Holy Spirit. Much he said about Jesus his hearers already knew. Doubtless they had heard about Jesus; some may have witnessed the crucifixion some seven weeks before. The report of His resurrection was based on the witness of a few of His followers. There had been no general appearance of Jesus. Peter made the resurrection the greatest and most vital of all facts concerning Jesus. He boldly blamed the Jews for bringing about the crucifixion. But Jesus was in the hands of God, and the resurrection was an act of God—"Whom God hath raised up." Jesus had conquered death; it was powerless to hold Him. All this was a new preaching for Peter's listeners. They had heard nothing like it before. This was a new manifestation of God's power. If what Peter said was true, then Jesus was more than they had supposed. He must be all He claimed to be. Peter held the attention of his audience; he was telling a wonderful truth.

Scripture Fulfilled

Peter backed up his statement about the resurrection by reference to a psalm which the Jews attributed to David and which included prophecies which could not be explained without the thought of the Messiah in terms of the resurrection. Peter's appeal to Scripture was both skillful and persuasive. The Jews revered the Scriptures; their adherence to truth based on Scripture was one thing they were proud of. Peter declared that the prophecy, which they believed was made by David, had been fulfilled in the resurrection of Jesus—"This Jesus hath God raised up." They had not the courage to argue against Peter's statement. They assumed that he might be right. Witnesses of the resurrected Lord had circulated their experience with Him after He had been crucified, dead, and buried. There were too many of these reports to dismiss them as all false. There was no suspicion that the disciples of Jesus were deliberately deceiving the people. It was common rumor that as many as five hundred had seen Jesus at one time. The fulfillment of Scripture means much to believers in Scripture. There must be a denial of Scripture, or an explaining it away, by anyone who refuses its fulfillment in the resurrection—this was Peter's argument.

Supreme Exaltation

But Peter's claim of the resurrection of Jesus brought forth a pertinent question. People had a right to wonder where the resurrected Jesus was keeping Himself. Prior to His crucifixion He was here and there; people saw Him and heard Him. But where was He? What had become of Him? The resurrection was recent, and it ought to be easy to tell people where He was. Whether such questions were asked or not, Peter seemed to anticipate them and answered by declaring the

THINK OF THESE

LIKE OTHER Christian festivals Easter has become far too commercialized.

What the living Christ means to Christians grows out of the purpose and plan of God.

Jesus died for His cause, and for it lived again; His cause ought to mean much to us in every way.

Through faith in Christ we receive the promise of our victory over death.

DAILY BIBLE READINGS

April 11-17

M. The Victorious Servant. Acts 2:22-32.
T. The Exalted Servant. Acts 2:33-36.
W. The Victory Foretold. Isaiah 53:7-12.
Th. The Victory Witnessed. Acts 1:6-9.
F. Man's Fairest Hope. I Corinthians 15:19-26.
Sat. "Risen with Christ." Colossians 3:1-7.
S. The Pre-eminent Name. Philipians 2:5-10.

ascension of Jesus to the right hand of God. Certainly He was no longer to be seen at Jerusalem, or in Galilee, or elsewhere, for God had "exalted" Him. He had returned to His Father. He was in the place of honor and authority at the right hand of God. What had just occurred, the manifestation of the Holy Spirit, was according to Jesus' promise. So Jesus had exceeded David in exaltation. David had not ascended, but he had foreseen the ascension of the Messiah and had recognized Him as his Lord. Peter was ready for the great statement that God had made the very Jesus Whom they had crucified both Lord and Christ. He occupied the position of power and authority. He was also the promised and expected Messiah.

Easter presents to us the risen Christ. Of course there is not a day when Christians are not conscious of Him Whom they love, trust, and obey; but lest the fact that He is our living Lord become too commonplace, we need the special emphasis on this miracle of miracles.

A CROWNING SERVICE

IT IS FITTING to include in the study of Mark's Gospel of Service the climax service rendered by Jesus, Who said of Himself that He came not to be ministered unto but to minister. The Easter lesson shows Jesus in His crowning service for humanity. He had gone into every phase of service except to demonstrate His all-conquering power. He had stood out successfully against Satan. In His resurrection He proved Himself victor over man's last enemy, death.

Let it not be overlooked that Jesus was serving us when, by His appearances after the resurrection, He provided fact for the great promise He made, "Because I live, ye shall live also," and gave Paul ground for declaring there is no vanity in faith since Jesus is raised from the dead.

But of what avail is such a faith, except for selfish contentment, unless it impels us who believe to sound well the missionary note of Easter, and show that we mean it by following the example of the women at the tomb and go and tell others the good news? Easter gives zest to the missionary spirit. It is a joyous festival: but joy is more complete when it is shared. But how can an uninformed world enter into that joy? People must know, must hear the good news, before they can believe it and learn the fulness of joy it makes possible.

Easter suggests lilies and new clothes and display and praises and thanksgiving—we make Easter the climax of revelation, for it shows us the Christ in all His victorious power. However, there is something humbling about Easter to the true believer—what am I, to have all this done for me by Christ? Then, too, there is something imperative about Easter—the command comes with authority, "Go tell," "Go into all the world."

Has there ever been a time when there was so great need for a recognition of Jesus in His crowning service? His authority, His power—when will the world know Him as both Lord and Christ?

The Young People

By AMOS JOHN TRAVER, D.D., Frederick, Md.

WHEN IS EDUCATION CHRISTIAN?

II TIMOTHY 2: 15, 22-26

THE FOLLOWING quotation is from *Christian Education*, the magazine of the Council of Church Boards of Education. Our own Dr. Gould Wickey is the editor, and the quotation is from an article by President Geer of Furnam University. "My conviction is that too much the schools have relied upon knowledge to educate men and women, too much they have glorified the expression: *Knowledge is power*. . . . Knowledge is power, but it may be a blessing or it may be a curse. One of the poets said of knowledge, 'On her forehead sits a fire.' By that he meant to say that knowledge can consume. Alexander Pope wrote in the long past about the danger of a little learning. If Alexander Pope was living today he would speak about the possible danger of a lot of learning. The same poet said, 'Knowledge comes but wisdom lingers.' . . . None of us can adequately define wisdom, but whatever else it is, it is knowledge dedicated and consecrated to high and noble purposes, to living on the plane of Christian ideals. You and I are not interested in Mathematics, Physics and Chemistry, used to destroy more people and faster in another World War—certainly not if these victims of prostituted knowledge are our sons and brothers."

This paragraph rings true to the note most often struck by our leading educators today. "History is a race between education and disaster" sounded well when H. G. Wells first said it. Now we are not so sure. *Education may lead to disaster*. To quote another college president, Dr. Marts of Bucknell, "In the past four centuries knowledge has expanded a thousand-fold. But man's capacity to live in peace and brotherliness with his fellow-men, has that expanded a thousand-fold? *Has it expanded at all?*" We have to answer, *No!* If we must depend on education for the salvation of the world, there is no hope for the future. Education increases our skills but it does not guide their use. Education increases our powers but it does not insure their use for the good of the world. Good will must dominate the purposes of the educated man or he becomes a menace, the greater menace because of his greater power.

Education Plus

May we quote once again from Dr. Marts? "In 1671 the Governor of Virginia is recorded as having exclaimed: 'I thank God there are no free schools nor printing presses in Virginia and I hope we shall not have them these hundred years!'" We do not echo these sentiments in these enlightened days. The tremendous sums voted for education in America we do not regret. No taxes should be more cheerfully paid than those for the support of schools. No appeals should find more sym-

pathetic answer on our part than the appeals of our colleges for our benevolent interest. *We want more education, not less. But when we have it, we need something more.*

Education plus Christianity will avert disaster from our world. Christianity offers the adequate purpose that insures the use of knowledge and skills for the good of the world. Christ rules the thinking of the true Christian. The Christian thinks like Christ. His attitudes are the attitudes of Christ toward all the choices he has to make in life. As Christ looked upon the world with love and good will in His gentle heart, so the Christian looks upon his world. The greater his power, the more influence he will have for Christ. He will dedicate his knowledge and skill to the building of the Kingdom of Christ.

Christian Education

It would not be difficult to define Christian Education in several ways, all of them true. Christian Education means teaching and training in the knowledge of Christ and the way of Christ. Christian Education means the development of Christian control for increasing knowledge and skill. Christian Education means the leading of men to acknowledge their sins, to find forgiveness in Christ and to daily growth in Christian character. You may restrict the meaning of Christian Education to the materials and methods employed by the Church in teaching Christian truth. Or you may expand the meaning to cover the whole program of the Church for the salvation of the world. It will be well worth while constructing a definition of Christian Education which will satisfy the majority of your group.

Christian Knowledge

The textbook of the Christian school is the Bible. There will be other textbooks, but it will be their purpose to help implant Bible truth. There is vast ignorance about the simplest facts of our faith. Questionnaires on the Bible, circulated in high schools and colleges have amazed and shamed the Christian leaders of the world. It is the business of the Church and the Christian parents to correct this ignorance. If you wish to see for yourself the state of Christian knowledge in your group, prepare a questionnaire and ask your members to fill it out and hand it in, unsigned.

In the parish there are many means of Christian Education. The church school, the Luther Leagues, the Missionary Societies and Brotherhoods, the sermons of the pastor, the services, the literature circulated among your people, and many other factors are included in your program of Parish Education. *How well are they doing their work? Is Christian knowledge increasing?*

Christian Skills

If knowledge is power, skill is the best way of using that power. Christian skill

is the Christ way of using knowledge. Men are not like empty casks to be filled with knowledge. They are personalities to be informed, inspired and directed. Perhaps the Church generally has done a fairly good job in transmitting the facts of Christianity. What do you think? But has the Church done its duty in training men and women in applying the facts to their daily lives? Suppose you are teaching a church school class the lesson where Jesus is winning a Samaritan woman, and through her, her friends and neighbors. You may succeed in teaching every detail of that wonderful scene. The processes of personal evangelism are all there. You may trace the steps Jesus took, every winning way He used. But you will not have finished your educating process until you have helped the members of your class, one by one, to try out His winning ways with their non-Christian friends. Someone has said, "No resolution is carried until it is carried out." *It is just as true to say that no lesson is taught until it is lived.*

The Christian Motive

Christian Education centers in Christ. Love is the tie that binds the believer to Christ, and loving Christ, a man will love his fellow men. *Christian Education must present Christ to men in all His loveliness.*

Teachers in church schools can preside over their classes year in and year out without even knowing whether the members of their class are saved. Professors in Christian colleges can face the same men in their classes for four years without knowing or caring whether they are Christians. This neglect cannot be possible where the love of Christ is dominant.

When the Christian educator thinks like Christ about the members of his class, he will be in a position to help his students to know and love Christ. May we say that this is the supreme purpose of Christian Education? Not knowledge about Christ. We may be able to recite in detail the story of His birth, His life, His death, His resurrection and His ascension, and still not know Him, nor love Him. Not knowledge of the principles of life that He taught. We may know every principle of His ethics and still not know Him, nor love Him. All this knowledge is preliminary. It is a good and necessary preliminary. *But it is futile knowledge unless it leads on to the submission of the heart and will to Christ Jesus.* Measured by this standard how are we doing in Christian Education in our League and in our parish?

* * *

To LEADERS: Topic date, April 24. Your League is one of the factors in the educational program of your parish. Three elements in any program of Christian Education are noted above: 1. Knowledge; 2. Skill; 3. Motive. Discuss the educational program of your Church by these standards. Which are most neglected? What can be done about it? Next topic, "Life Service Day."

BOOK REVIEWS

The Choice Before Us

By E. Stanley Jones. The Abingdon Press, New York. Pages 235. Price, \$1.50.

Stanley Jones has the gift of writing interestingly and popularly. One only wishes that he could write as convincingly. In this book he essays a comparison of Naziism, Fascism, Communism and Christianity. These constitute "the choice before us." In Chapter VI the comparison is strikingly portrayed in parallel columns. It enables one at a glance to note the "differences and resemblances."

The weakness of the book lies in its interpretation of Christianity almost solely in terms of a new social order, which is Stanley Jones' only conception of the Kingdom of God. This is a misconception of Jesus' teaching. But even more unconvincing is the method by which he proposes to put into effect this "Kingdom program" as he calls it. We quote from page 218:

"When there is a sufficient majority, we shall not hesitate to put this Kingdom program through legislative halls into the national life. We reaffirm our belief in Democracy as a method, therefore we would not capture power by a *coup d'etat* through a small minority and force it on the rest. Neither shall we wait till everybody is individually converted till we put it into operation. Putting it into operation would help in that individual conversion, for the social order brings almost decisive pressure to bear upon individual choice."

This is a secularistic perversion of Christianity. There is nothing in the New Testament to warrant any such procedure, nor would the result which it would achieve, even were it successful from the legislative point of view, be the Kingdom of God. It underestimates the power of sin and overlooks the large place which freedom occupied in Jesus' conception of the Kingdom life. There is a choice before us, but it is no new choice. It is the choice between a life made free from sin through redemption and a life in continuing bondage to sin. What the future holds in store so far as external government is concerned we do not know. This, however, we know: the Kingdom ours remaineth.

E. E. FISCHER.

In Remembrance of Me

By Fred H. Lindemann. The Lutheran Press, New York. Pages 123. Price, \$1.00.

Twelve addresses on the Holy Communion: "In Remembrance of Me," "The Feast of Thanksgiving," "Drinking with Christ in the Kingdom," "God's Christmas Gift," "Chosen Witnesses of the Resurrection," "Remembering Christ in Truth," "Remembering Christ in Church Work," "Remembering Christ in Loving Service," "What the Sacrament Preaches," "Making the Cross of None Effect," "Friendship with Christ," "Fellowship with Christ."

There is no rule how often or at what times the Sacrament of the Altar should be administered. Some follow the Church Festivals. Some have other regulations.

The author is fully persuaded that the ills of the church cannot be cured by eloquent preaching or indoctrinating teaching. The Lord's Supper has an important place in the spiritual life of the congregation. The author advocates frequent Communion, and is endeavoring to restore it to the place our Lord intends for it.

In these addresses life and doctrine are most effectively blended. Spiritually appealing; confessionally sound; length appropriate.

Anyone who will thoughtfully read these well-selected themes and carefully prepared meditations will be grateful to the author and will desire a copy for his library.

H. A. McCULLOUGH.

Modern Religious Liberalism

The Destructiveness and Irrationality of Modernist Theology. Third Revised Edition. By John Horsch. The Bible Institute Colportage Association, Chicago, Ill. 1938. Price, \$1.50.

A short and at the same time an adequate review of this book is difficult. If it were the first, instead of the third edition, it could not be done. For it touches many profound problems, among them the belief in God, the authority of the Scriptures, sin, personal immortality and prayer. It shows the cleavage between Modernism and Fundamentalism. As much of the source material was written before and shortly after the war, the book often seems more like a history of dead issues than the treatment of up-to-date questions.

Much of this book will stimulate the thinking of a mature pastor. It is likely to give a young pastor or theological student, especially one of a conservative nature, an easy opinion of the vulnerability of anything which is at variance with his standard of orthodoxy.

In the best sense of the word, the book is an *ex-parte* presentation. It ought to be, for matters of faith are matters of life and cannot be considered in utter detachment and disinterestedness. On the other hand, to show the bankruptcy of early twentieth century modernism, which was an honest, if inadequate, attempt to make religion the leaven of society, does not mean that the task ahead is easy. It is not!

If it really mattered to a modernist, he might show the remoteness of fundamentalism to current thinking. It would be fair play! But it does not really matter to him. That is the difference.

BENJAMIN LOTZ.

The Lord's Prayer and the Christian Life

By Prof. Martin Graebner. Concordia Publishing House, St. Louis, Mo. 1937. Pages 74. Price, 75 cents.

"This little book is not an exhaustive treatise on the Lord's Prayer, but represents a modest endeavor to set forth its chief implications for our sanctification."

So reads a brief statement on its introductory page. That statement describes the content of the book with exactness.

In a brief prefatory statement the author declares that the utterance of the Lord's Prayer should be an act of genuine worship and warns against the danger of uttering it thoughtlessly because we speak it so frequently—that familiarity which can so easily breed thoughtlessness. He then takes the Introduction to the Lord's Prayer, its separate petitions and Conclusion in separate chapters. All the chapters are brief except that on the fourth petition, which covers sixteen pages; yet at the same time not one of the chapters is long enough!

Several statements would indicate the specific convictions of its author, as for instance, when he speaks of "fraternizing with errorists" on page 14 and avows on page 64 that the loss of the doctrine of verbal inspiration of the Scriptures will cause the loss of the authority of the Word of God and the loss of the Kingship of God.

The petitions of the Lord's Prayer are well explained in plain, compact terms and the application to Christian living is fine. This little book is a perfect gem! It should circulate by multiplied thousands and find its way into church homes everywhere.

CARROLL J. ROCKEY.

The Wisdom of God

By the Very Rev. Sergius Bulgakov. Translated by the Rev. Patrick Thompson and others. The Paisley Press, New York. 1937. Pages 223. Price, \$2.00.

Only a few of the works of Sergius Bulgakov have as yet found their way into the English and German languages. This latest volume from the pen of the Dean of the Russian Theological Institute in Paris is, however, a complete and convenient summary of his theological teaching. Bulgakov, a former friend of Lenin, is a convert to Russian Orthodoxy. The onetime exponent of the Marxian social philosophy is now the best known representative of progressive orthodoxy in the Russian Church. During the past ten years he has been industriously elaborating a theology known as "sophiology," a universal doctrine of wisdom which embraces all the dogmas of the Orthodox (Oriental) Church in a speculative scheme of far-reaching dimensions. The Holy Trinity, the Incarnation, the Atonement, the Resurrection, the Church as a spiritual entity, and the doctrine of the Last Things—all these chief subjects of Christian thought are dealt with in a fresh and vigorous manner in which conservative-minded Protestants will find much to commend. The dogmatic and speculative interest predominates in Bulgakov,—so much so that the liberal thinker who is wedded to the scientific method is likely to put this book impatiently aside. Prof. E. E. Aubrey, writing in *The Christian Century* of February 23 observes, "American Protestants will read this book with a keen sense of the great distance to be traveled on the road of ecumenical Christianity."

We have for the contents of the volume under review a few words of decided com-

mentation in spite of the unfavorable reception which it seems to have had thus far in Protestant circles. In the first place we heartily commend the attempt of this contemporary European theologian to work his way beyond the formulations of the ancient General Councils into a positive, modern, and Biblical restatement of the doctrine of the Trinity and the doctrine of God. Professor Bulgakov has made some real advances in which many who have the historic sense in their attitude to theology will be glad to follow him. He has demonstrated that the Being of God is not to be regarded by Christian faith as an abstract, colorless substratum, the "ousia" of the old Greek philosophers, but that the Divine Being is Life and Wisdom and Glory in the Biblical sense of those great terms. He has also attempted,—apparently for the first time in Christian theology,—a systematic equation of the scriptural concepts of "wisdom" and "glory" both of which represent under a figure the fullness of the attributes of God. God's Wisdom=God's Glory=God's Being. Wisdom is related to glory as a matter is to form. This enables Bulgakov to dispense with the unsatisfactory modern Protestant theories of "Kenosis" according to which our Lord, when He became man, retained nothing of His Godhead except an ethical character. According to Bulgakov, Christ in His self-humiliation abandoned the divine Glory but retained the fullness of divine Wisdom.

Bulgakov has also made a real contribution to Christology by showing that man's nature, as created Wisdom, and God's nature, as divine Wisdom, have a normal and intimate affinity with each other. Hence the Incarnation is much more than a forced or artificial arrangement for man's salvation. Finally this Russian writer has succeeded in placing a new and needed emphasis upon Pentecost and the work of the Holy Spirit. Throughout history Christian theology has sadly neglected these themes and has left them to individualists and fanatics. It is refreshing to find a churchly theologian determined to take them up and give them their proper place in the Christian system. We find an interesting agreement between Bulgakov on the Holy Spirit and Luther's explanation of the Third Article of the Apostles' Creed. In the chapter on "Pentecost and God-manhood" the Russian author says, "It follows . . . that the third hypostasis (the Holy Spirit) will take a special part in the resurrection, in the last judgment, and in the glorification of creation." So Luther: "He will raise up me and all the dead at the last day and will grant everlasting life to me and to all who believe in Christ."

In conclusion we are compelled to register one word of disapproval. In Chapter VI, "The Veneration of Our Lady," Bulgakov departs completely from the Biblical foundation and builds up an uncritical theory of the Virgin Mary upon the liturgical texts, the iconography, and the sentimental religious tradition of the Greek and Russian churches. According to this extra-scriptural tradition Mary has already been raised from the dead and now sits at Christ's right hand to intercede for all the saints. She will not be judged at the last day. She is the holiest member of the human race. She is the Queen of

angels. She is the heart of the Church. She is the mother of the whole human race. There is virtually no difference here between Russian and Roman Christianity.

This book will be of special interest to students in the fields of systematic theology and the history of Christian thought.
WILLIAM H. COOPER.

The World in Which Jesus Lived

By Basil Matthews. The Abingdon Press, New York. Pages 130. Price, \$1.50.

One expects satisfaction in a book by this author, and this one surely satisfies. By wide travel and careful study through the years, the author writes first-hand, informational material, based primarily on Biblical statements, but made realistic by what archaeologists have discovered and the author has learned directly from visiting the land of our Lord. In his usually fascinating style the author has made this ancient land real to those who have read much about it but have not seen it. It adds even more interest for those who have had the privilege of visiting Palestine. As the geography of the country is described, the life of the people in home, in relation to religion and government, and as it was modified by changing conditions is set forth. There are eighteen modern photographs reproduced, showing how places and people talked about in the Bible look now. The reader should have an uninterrupted few hours when he starts this book, for he will be loath to stop until he has read it all. It is a book to refer to later, for its information is illuminative for Bible reading.
D. BURT SMITH.

The Orientation of the Soul

By Grant Robinson. Dorrance and Company, New York. Pages 129. Price, \$1.50.

This book is a study of life and religion in terms of modern culture and science. The author is orthodox in his views and he seeks here to open the way to the historic Christian faith through facts and ideas as common to our time as was the groundwork of prophetic faith to the prophets in their day.

Mr. Robinson has but one purpose and that is the orientation of the various aspects of life to the supreme prototype of personality, God. He seeks to lift and adjust the numerous elements of personality to the Unitary Supreme Being, believing that the final interpretation of life's objective will be the ceaseless realization of Sovereign Personality.

The author closes by saying that for a mortal to make the largest measure of progress toward his divine estate, he must nurture to the limit of his ability each particular gift, and at the same time, taking each step in poise, advance along the entire line of attributes to a full and evenly balanced orientation of soul.

The book is presented in a very fine manner and is thought provoking. It presents to the reader a challenge to continue the study where the author leaves off.
L. C. BUMGARNER.

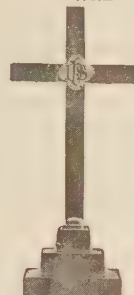
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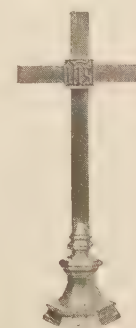
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CHARLES MICHAEL JACOBS

(Continued from page 2)

idency Dr. Jacobs handed most of his purely historical courses over to younger men and reserved for himself those courses which deal with the fundamental beliefs of Christianity in general and the faith of the Lutheran Church in particular. Students who were fortunate enough to sit at his feet when he lectured on the Augsburg Confession will never forget his masterly interpretation of this first and foremost confession of our Church. Just as important, and perhaps even more admired by the hearers, were his lectures on the theology of the Formula of Concord which he delivered to a class of graduate students this year. These lectures, as far as I am able to judge, represent perhaps the ripest fruit of Dr. Jacobs' studies and thinking. About seventy-five years ago the Erlangen theologian, Frank, wrote a learned work on the same subject. Dr. Jacobs' lectures, if they were published, would be another interpretation of this confession, much simpler in form, but more adapted to our time than Frank's ponderous work.

Dr. Jacobs was a clear thinker, and he had the rare gift of expressing his thoughts in a language of almost classical purity and simplicity. It was always a delight to listen to his voice at theological conferences or on the floor of Church conventions. It was an intellectual treat to sit in at one of his classroom lectures and hear him explain a difficult theological problem. But the profoundest impression upon students and professors alike was made, perhaps, by his weekly chapel addresses. These addresses always struck a deeply spiritual note. They were little gems, "apples of gold in pictures of silver." Some of them have been published under the fitting title, "Helps on the Road." Others are on the press and will be eagerly read as the Credo of a great teacher and theologian who was also a sincere Christian.

Those who knew Dr. Jacobs will not easily forget his charming personality. With the Latin writer he might have said of himself: *Homo sum, et nil humanum a me alienum esse puto.* (I am a man and I consider nothing human foreign to me.) It was not hard to approach him. He had poise and dignity, but he did not pose. He had a discerning mind and a finely balanced judgment, but he also had a delightful sense of humor. He was frank and outspoken, but always courteous, chary in his criticism of others and considerate of those who were associated with him. He never let others feel the superiority of his own mind, or the authority of his official position. Under normal conditions it was not necessary for him to assert his authority, for it was freely granted him by all who knew him.

Above all, Dr. Jacobs was a faithful servant and minister of his Lord and Saviour Jesus Christ. He did not seek his own glory, but the glory of Him Who loved us and gave Himself for us. In thinking of Dr. Jacobs, we are reminded of the words which the Lord Jesus Himself applied to John the Baptist, His great forerunner and first witness: "He was a burning and a shining light, and ye were willing for a season to rejoice in his light."

THE FUNERAL

By Nathan R. Melhorn for "The Lutheran"

"FOR ALL the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesus, be forever blest.
Alleluia."

On Saturday, April 2, a great company of believers in Christ gathered in the edifice of the Church of the Ascension, Philadelphia, and began a period of solemn, soul-gripping worship with the hymn of which the above is the first stanza. In the chancel amidst floral tributes from relatives, friends and institutions was the casket containing the body of the president of the Lutheran Theological Seminary of Philadelphia, Charles Michael Jacobs, who three days before had entered into rest. The congregation practically without exception had heard him read God's Word from the lectern, apply it in the pulpit and for many of them he had individualized it by the administration of the Lord's Supper in its sanctuary; for a considerable portion of the sorrowful company were formerly or now students of the seminary. The Schaeffer-Ashmead memorial, which is the edifice of worship for the Church of the Ascension, is on the seminary campus. It is the "place of prayer" for men preparing themselves for the ministry of the Gospel in the Lutheran Church.

In the chancel for conducting the service were the President of the United Lutheran Church, Dr. Knubel; the President of the Ministerium of Pennsylvania, Dr. Pfatteicher; the president of the Board of Directors, Dr. E. Clarence Miller; members of the theological faculty, Professors Hoh and Offermann; and Pastor Shumaker. Professor Seltzer was at the organ and the choir of the seminary led in the singing of the hymns and in the responses of the Order for the Burial of the Dead which the Common Service of our Church has provided. Besides the family and the seminary faculty, the entire student body and many members of the Board of Directors of the institution were in attendance and hundreds of pastors for whom Dr. Jacobs had been a beloved teacher and following ordination a friend and wise counselor.

The faculty of Gettysburg Seminary, Drs. Aberly, Alleman, Fischer, Hoover and Wentz were present. From Muhlenberg College were President Tyson and Professors Horn, Stine and Fritsch. Representing Hartwick Seminary was Dr. Stephen Paulson, a classmate of Dr. Jacobs. Dr. G. Morris Smith, president of Susquehanna University and Dr. Samuel Trexler, formerly president of the United Synod of New York, both alumni of the Seminary, came to bear witness to their esteem. No doubt others were in the congregation whom the reporter for THE LUTHERAN did not see.

The Sermon

The sermon was preached by President Dr. Knubel, who asked those assembled to recall from the eleventh chapter of the Epistle to the Hebrews, "These all died in faith, not having received the promises" and . . . "These all, having obtained a good report through faith, received not the

promise, God having provided some better thing for us, that they without us should not be made perfect."

After referring by way of introduction to the emphasis on individualism which is both common and natural, Dr. Knubel drew from the texts he had cited "a unity of human lives reaching through the ages." That which is involved in the connections of our own with other lives is not all known to us, but we are assured that the believers contribute toward some great consummation of God's plans for His people. "There is no point of real isolation in our lives," he said and quoted from Scripture the revelation concerning the unity of brethren, the structure of the community of believers, Christ being the cornerstone, and our Lord's petition that "they may all be one even as we are one." Then he drew the conclusion that great as are the sanctity and significance of individual lives in relation to God, there is equal sanctity and importance in the union of human lives. From this he stressed the value of our common endeavors. "No word or deed but begins to weave a fabric with other lives," and "This weaving is under God a divine work." And being divine, the reasoning continued, "It is eternal."

Dr. Knubel did not omit reference to the grief which death brings. Because of the unity among us, death buries a part of us when it comes to our fellow believers. But for this there is an ultimate satisfaction, "That they without us should not be made perfect." Perfection is still to come, he declared. "The best is yet to be."

At the conclusion of the service, nephews carried the casket to the waiting hearse, followed by members of the faculty as honorary pallbearers. Interment was in Whitmarsh Memorial Park, where Drs. Fischer and Reed officiated.

Prior to the service the Board of Directors held a called meeting to authorize the provision of reports of the current scholastic year which are required for the consideration of the synods served. At the same time they appointed Prof. Luther D. Reed as acting president, pending the election of a successor to Dr. Jacobs. Dr. Reed's connection with the Seminary as its librarian and as professor of Liturgies and Church Architecture is longest among the faculty's members.

Lectures were resumed April 4, the faculty to the extent possible taking over the classes taught by Dr. Jacobs. The institution has been stricken with inexpressible sorrow by the death of its president. It was not believed imminent until a few days before its occurrence.

But the students, the faculty, the Board of Trustees and the supporting synods must go on. For continued capacity to prepare men for the sacred office Dr. Jacobs gave thought for years. His planning is now passed on for completion to those who survive him. They were his co-workers; through them the support of the institution that served their Church so ably should have come. To the extent that help was not given, his burdens were enlarged. The least that can now be done is to make the realization of his plans possible.

[Numerous tributes of esteem received by THE LUTHERAN and an obituary will be found in next week's issue. Ed.]

EASTER JOY

(Continued from page 6)

She told her father about her visitor and each one had the same idea that this young man might have been the third man. That evening in their devotions Virginia and her father both prayed the Father to look down on this young man and keep him on the right road.

* * * *

Days passed into weeks and weeks into months. Summer slipped by quietly and winter held everything in its icy grip. But gentle spring came with its balmy air, blue skies and birds' songs. And when spring comes we think of Easter: Easter with its glorious message for a sinsick world. O, what would life be without the wonderful promise of Easter?

Virginia felt unusually happy. From morning until evening she was busy in the schoolroom or at home, and her heart was always singing.

Nearly every year Virginia and her father drove up to a nearby large city and spent Easter with friends. So again this year they did the same and how they did enjoy the early outdoor service!

With thousands of others they wended their way to one of the large cemeteries. It was quite dark as they drove along.

"Look, Father, see the cross," said Virginia. Yes, there to the east it stood, a huge cross lit up in red. It was very lovely and in the dim morning light looked almost as if it were hanging in the sky. Everything was quiet, peaceful and sacred here in God's Acre. The birds were chirping sweetly in the trees, the sky was becoming brighter, and at last the crucial moment had arrived. The thousands of people reverently stood with faces turned to the east beholding the red cross. On either side now stood a white-robed figure who, in the distance, looked very much like angels holding trumpets. Long, silvery notes floated out upon the air heralding the sunrise. It was an awe-inspiring moment. Then from the throng arose in a mighty chorus,

"Christ, the Lord, is risen today,
Sons of men and angels say;
Raise your joys and triumphs high;
Sing, ye heavens, and earth, reply."

On the platform sat the large choir of several hundred voices. Virginia looked down on her program and read that the Rev. Mr. Haller was the main speaker and J. Carol Bronley director of the choir.

The choir arose, the director took his place and out upon the clear, cool morning air floated the beautiful words,

"Ye happy bells of Easter Day!
Ring, ring your joy
Thro' earth and sky,
Ye ring a glorious word.
The notes that swell
In gladness tell
The rising of the Lord."

The last lovely note died away. As the director turned around and seated himself Virginia casually glanced at him. All at once she smothered an exclamation and involuntarily grasped her father's arm. He looked at her and in an alarmed voice whispered, "What is it child? What is wrong?"

"Nothing, father, nothing," she whispered under her breath.

She did not get much from the rest of the service. As soon as it was finished she took her father's arm and together they pushed their way to the front.

Just as Mr. J. Carl Bronley was about to step into his auto he felt a light touch on his arm and turning found himself face to face with a pretty young woman and an elderly man.

"Excuse me, Mr. Bronley, but I am sure that I know you. Do you remember me? This is my father, the Rev. Mr. Bell."

Virginia became embarrassed as he stood and stared at her in astonishment. But finally he realized where he was. He tipped his hat and bowed graciously as he made reply, "You took me so by surprise I am almost speechless. Miss—ah—Bell I presume? I am indeed delighted to see you once again although under different circumstances."

He pulled a little notebook from his pocket and opened to a page and held it up for Virginia to read. "703 Juniper St., Turkey Creek, Nebr.," she read and laughed.

"I never found out the name of my very kind benefactor that day," he said, "but I always intended going back some day to this address to bring my thanks."

He took them around to the other side of the car and opening the door, said, "Mother, I have a wonderful surprise for you. This Easter morning has brought me the angel I told you about. The one who made me think of you and home again."

After much persuading Virginia and her father accepted their kind invitation to spend the day with them. As they were eating their dinner Carl said, "I know you are curious to know about me, so I'll tell you."

Turning to Virginia he continued, "Your kind willingness to help me, a stranger, touched me. Then when you sat down and talked to me while I ate softened me still more. Your asking Grace and speaking of my dear mother was more than I could stand and I had to get out quickly or I think I would have broken down and cried right there," and he smiled so sweetly at her.

"Yes," his mother took up the conversation, "I cannot thank you enough for the new start you gave my boy."

"O, I was only too glad to help him for I always feel so thankful for all the wonderful blessings I have," said Virginia.

"As I left your home I vowed to myself that I would go straight and work hard. So I did. I had run away from home, and although I never did anything that was really wrong I got down to where I had no money and much temptation was put in my way."

Carl stopped and looked lovingly at his mother. "I came on here. Music has always been my hobby, so after some months I got a good job with music on the side. I sent for mother and here we are."

"Sounds simple, doesn't it?" remarked Virginia's father. "It proves again that if we are willing and listen to the Lord He will bless us."

"There is one thing I am so anxious to know," said Virginia.

"Yes, what is it?" asked Carl.

"I have so often wondered if you were

the third one mixed up with those bank robbers that same day," she said rather hesitantly.

Carl looked her straight in the eyes in which lurked a twinkle and said, "You please first tell me what you think. Was I mixed up in it or not?"

Virginia answered at once. "No, I never thought you were. Your face looked too honest for that."

"Thanks so much for the compliment. I can honestly say I had no connection with it although it may have looked as if I had."

"Praise the Lord for that," earnestly said Mr. Bell.

As Virginia and her father drove home under the stars of a spring night she remarked, "Wasn't this a glorious Easter? Surely the Lord has risen anew in all our hearts today. I am so happy."

"Yes, indeed," answered her father, "it was a wonderful day and we can truly sing with the song writer,

"Christ is risen! Alleluia!
Risen our victorious Head!
Sing His praises! Alleluia!
Christ is risen from the dead!"

SYMBOLS

By A. B. Shrader, D.D.

OUT-JUTTING to the sea, behold Gibraltar stands,

A symbol of the righteousness of God.

Ceaseless tides of ocean smite its granite base

And, like sin against the Holy God, are beaten into spray.

Storm and wind and lightning-flash,

Summers' heat and winters' cold,

Beat upon its towering crest in vain.

Countless ages roll, kingdoms rise and fall,

Yet firm it stands, like God the Rock of Ages.

A beacon sure to storm-tossed ships,

Safe guide to sailors harbor-bound.

Truth against error, right against wrong,

My God, the rock of my salvation!

Uplifted toward the sky by Rocky Mountain peak,

Behold the love of God displayed

On the Mount of the Holy Cross!

Like to that rugged Calvary Cross,

Whereon the Son of God divine

Atonement made for all mankind.

So loved the world the loving God

That His only begotten Son He gave,

That whosoever believeth in Him

Is saved from sin and eternal life receives.

What manner and measure of love is this?

My Beloved is mine and I am His!

Would'st see the power of God revealed?
Look on the empty tomb in the Arimathean garden,

And hear the Angel of God declare:

"He is not here, He is risen."

Over death, hell and the grave victorious,

All power in heaven and earth His own!

Head over all things, the Saviour of men!

Why fear, my soul? trust thou in God!

The Rock abides; the Cross remains;
empty is the Grave!

PROSPECT, PA., AND THE ROTHs

An Old Venango Trail Story by the
Rev. L. W. Rupp

DR. H. H. BAGGER in his splendidly written obituary of the late *Dr. Theophilus B. Roth*, in *THE LUTHERAN* last year, refers to Emanuel Lutheran Church of Prospect, the home church of the Roth family, as having given no less than fourteen sons to the ministry. In this Prospect church's graveyard lie the remains of the founder of the Roth family in America. Missionary John Roth died at York, Pa., July 22, 1791. In 1898 his revered dust was brought to Prospect, and re-interred with the original tombstone placed upon the grave.

This Moravian missionary sleeps at practically the identical spot where, August 3, 1771, an important event in his career took place. On that date, as he painfully traveled with some 200 Christian Indians from the Susquehanna westward, he was met and given needed succor by Missionary Heckewelder, the place being the meeting of the Old Venango Trail and the "Old Path" from the West Branch to the Beaver. This east-west trail, now Motor Route 422, was also known as the Kuskuska Indian Trail. In 1821 the third son of the missionary, John David, took up 320 acres of forest land at this intersection of the ways. This date marks the active beginning of the notable Roth history in Western Pennsylvania.

The Moravian Missionary

The sourcebook for information which now follows is chiefly the memory of Lewis Melancthon Roth, last of the six brothers born in the Roth homestead at Prospect, sons of Lewis and Lydia Buechle Roth. Dr. Theophilus was the last of the three ministers in this family. In addition we have before us "The Old Home Week Book," a gift from Father Roth, written by Dr. David Luther Roth in 1912.

Missionary John Roth was born February 23, 1726, in the Mark Brandenburg, near Berlin. He learned his father's trade, locksmithing, a trade represented in almost all the Roth generations. Reared a Lutheran, he united with the Moravian congregation at Neusalz, Prussia, in 1748, and was sent to Pennsylvania in 1756. His first labors were among the Indians at Nain, near Bethlehem. He was ordained, and in 1765 had become the assistant of the famous Missionary Zeisberger, "the greatest of Protestant missionaries among the Red Men of America."

John Roth's labors were varied. He founded Christian Indian villages near Wyalusing, on the Susquehanna, but in 1771 he abandoned these villages owing to the hostility of the white settlers, moving his "Brown Sheep" over Kuskuska Trail to Friedenstadt, New Castle, Pa. Kaskaskung (spelling varies) is another historical name for the Moravian town.

The Christian Indians

In May 1772 two young men ordained at Dartmouth College and on their way to do mission work among the Indians on the Muskingum, stopped at Missionary Roth's village and left an account of it,

which is as clear a description of the Christian Indian village as we find. The town was neat, with one street, houses compactly built, with gardens back. There was a log church with a small bell. Here the Indians assembled for morning and evening prayer.

"At the sound of the bell, the Indians assembled in the church for evening prayer. It was lighted with candles around the walls, on which hung some paintings of Jesus in the manger of Bethlehem with Joseph and Mary, Jesus on the cross, and the Resurrection. On one side sat the elderly men and the boys, and on the other the women and the girls. The evening services consisted of devout hymns in the Indian language, and in singing they all, young and old, bore a part, and the devotion was solemn and impressive. After singing a number of hymns the missionary addressed them, in a short exhortation in the Indian language, and they retired with great order and stillness to their houses."

The Moravian Method

"The Moravians appear to have adopted the best mode of Christianizing the Indians. They go among them without noise or parade, and by their friendly behavior conciliate their good will. They join them in the chase, and freely distribute to the helpless, and gradually instill into the minds of individuals the principles of religion. They then invite those who are disposed to hearken to them to retire to some convenient place at a distance from the wild Indians and assist them to build a village, and teach them to plant and sow, and to carry on some coarse manufactures. Those Indians thus separated, reverence and love their instructors as their fathers, and withdraw all connection with the wild or drinking Indians." (David McClure's Diary.)

The Missionary Wife

August 16, 1770, at Bethlehem, Missionary Roth married Maria Agnes Pfingstag. She was brought by her parents at the age of two from Wurtemberg. She accompanied her husband on all his journeys, and had several narrow escapes from death. So Heckewelder noted: "Sister Roth with her child fell several times from her horse, and once her foot dangerously entangled with the stirrup. Another time she fell into a deep morass."

This son, John, carried as a babe on horseback through the trackless forests, served as a Congregational, later as a Presbyterian minister, organizing churches in Orange County, New York, and Luzerne, Wyoming and Wayne counties, Pennsylvania.

After a short stay at Friedenstadt, Missionary Roth and his Christian Indians moved to Gnaddenhuetten and Schoenbrunn, Tuscarawas County, Ohio. At Gnaddenhuetten this note appears: "July 4, 1773. Today God gave Brother and Sister Roth a young son." On the next day this child was baptized by David Zeisberger himself, the sponsors being two Indians, Anton, a Delaware, and Christina, a Mohican. This son, John Lewis, was the first white child born in what is now the state of Ohio.

The Roth family were withdrawn by the

Moravian Church before the brutal massacre of March 8, 1782, when these Ohio villages of Christian Indians were destroyed. Recalled, for their safety, to Pennsylvania the Roths took up work in Lancaster, Northampton and York counties. It is said that at York Pastor Roth pronounced the address of welcome to General Washington on the occasion of his visit, and also acted as chaplain of the Continental Congress.

The third son, John David, progenitor of the Prospect line, was born at Mt. Joy, June 13, 1775. A fourth son, John Benjamin, became a deep-sea captain, suffering shipwreck on the coast of Patagonia, sealing in the South Arctic, and trading in Canton, China; he is buried in Trinity churchyard, New York. The sea captain and the Presbyterian clergyman changed the name Roth to Rhodes, by which their descendants are now known.

The Westward Trail

John David Roth came West, his grandson states, because he could not afford to live in Washington as a member of Congress! He was educated at Nazareth Hall (three of the missionary's sons were enrolled there in 1785), and pursued his father's trade of lock- or white-smith. At one time he employed workmen in the manufacture of files, gun and pistol-locks and barrels, door-locks, coffee mills, etc. At one time he and several of his sons wrought in the government works at Harper's Ferry. He served through the War of 1812, at the close of the war being colonel of the Twenty-sixth Pennsylvania, a regiment recruited in Northampton, Wayne and Pike counties. In 1817 this district elected him to the House of Representatives. He did not choose to run a second time, and to escape political offers, disposed of his interests in the home district. Of his ten children, six settled in Butler County, in or near Prospect. The record of these families in the ministry of the Gospel, in Civil War service, in business, in educational fields, is inspiring. The families and their affiliates have a noble record.

Lewis, born October 17, 1812, in Northampton County, and named for his uncle, John Lewis Roth, second son of the Indian missionary and first white child born in Ohio, came with his parents at the age of nine by wagon over the "Old Path" to Prospect. He was confirmed by Bishop Schweitzerbarth in Stone Church, near Whitestown, became a merchant in Prospect, first Burgess of the borough, and a charter member of the Prospect Lutheran Church. His son, Dr. David Luther, testifies of him thus: "He was a diligent reader of the Bible and a man of prayer. Daily he gathered his household around the family altar and by precept and example sought to teach and lead them in the way of life. He delighted in the companionship of good men and was happy when Christian ministers received the hospitality of his home."

The parsonage in which we comfortably sit and write these lines stands next door to the Lewis Melancthon Roth home, a house of such age that part of it is actually the original church; the walls of the present church were erected ninety years ago!

The gas lamp burns over the sidewalk at the doctor's door. Good things come down for the parsonage folks, honey from the bee yard, eggs, fruit from the fine grafted trees, and now applewood smoked sausage! Best, though, tales from the past, bits of history, secular, religious, the harvest of memory. Not a wonder at all when from such communities the young people march out into fine and loyal Christian service. In fact, concerning sons in the ministry, our good neighbor would like to include grandsons, for then the old church would enroll *thirty!*

Under the ancient walls of the old church rest the ashes of the Indian missionary. His memory has given us a tradition. Though the population of this village where the old Indian trails intersected is a mere handful, crossroads only to many people, it is a wise man who said: "In places like these, and among people like these the future of America is being decided." Good English is spoken, as William Dean Howells stated; great traditions are stored up. While we have a few of the past generation with us, a few of these families still with us in their old age, far above the three score and ten, it seems fitting to record a fact or two as brought to the trailsman's thoughts, here by the side of "Old Venango Trail."

NORTHWEST SYNOD NOTES

By the Rev. G. F. Genszler

RESURRECTION CHURCH, Milwaukee, Green Lake Lutheran Summer School of the Wisconsin Conference, the Northwest Synod, the Board of American Missions of the United Lutheran Church, and the National Lutheran Council, as well as his immediate family and a host of friends were shocked at the untimely death of their much loved friend and co-worker, Lloyd W. Steckel, D.D., who was called to the Church Triumphant early Sunday morning, March 20. The funeral service was held at Resurrection Church, Tuesday afternoon, March 22. The Rev. J. I. Meck, president of Conference, conducted the service and R. H. Gerberding, D.D., president of the synod, preached the sermon using the words of the aged Simeon, "Lord now lettest thou thy servant depart in peace." Messages of condolence were given by the Rev. William Niebling of Wauwatosa representing the Lutheran Ministerial Association, Dr. Peter Peterson representing the National Lutheran Council, and John F. Fedders, D.D., of Lake Park Church, Milwaukee, as his pastor during the hours of sickness. About forty pastors of the synod and other Lutheran churches of Milwaukee were in the procession. "The Lord gave, the Lord hath taken away, blessed be the name of the Lord."

Other losses are being sustained by our synod, but not through death. The Rev. A. A. Hahn of St. Luke's Church, Waukesha, Wis., has resigned to accept the call of St. Mark's Church, Cuero, Tex., a congregation he served some twenty years ago. The Rev. George C. Koehler of Holy Trinity Church, St. Paul, Minn., has resigned to accept a call to the pastorate of

Luther Memorial Church, Chicago, Ill. The Lake of Isles Church, Minneapolis, a new missionary project of the synod under the pastorate of the Rev. A. E. Birch, had to close its doors owing to lack of a field.

During the last few days our attention was called to the fine spirit of Lutheran youth on our territory. In Milwaukee a young man of one of our churches was lucky enough to win the new model home given at the Home Show of the Building and Real Estate interests of Milwaukee. When asked by the newspapers what he was going to do with it, he stated that he was going to take the money and complete his education at Carthage College which he had been forced to relinquish. This next incident while not affecting a U. L. C. A. youth, was recorded in our Marinette, Wis., paper about a young lady of the Swedish Augustana Lutheran Church. The Smelt Carnival of Marinette and Menominee, the twin cities of the north, is about to go into full swing. Each year a king and queen are elected to reign over the event. This year the queen was elected from the Marinette High School and the king from Jordan College, a junior college of the Catholic Church which is located in Menominee and which is striving to become the Notre Dame on the basketball floor. Because she was elected queen of this year's event, and the fact that she will graduate from high school this year, were no doubt reasons for Jordan College offering her an attractive scholarship if she would attend their school next year. But she politely refused, so the paper stated, saying that she was going to attend Augustana College at Rock Island. That is loyalty.

The forty-eighth annual convention of the Synod of the Northwest will meet at Holy Communion Church and Atonement Church, Racine, Wis., G. W. Genszler, D.D., and the Rev. J. I. Meck pastors. The date May 3-5. Mr. Patrick Magalee of British Guiana will be the chaplain of the devotional services. The representative of the Boards of the U. L. C. A. will be Dr. E. P. Pfatteicher, president of the Ministerium of Pennsylvania. The banquet speaker is to be Edwin Moll, D.D., pastor of Luther Memorial Church, Madison, and the ordination speaker the Rev. George C. Koehler of Minneapolis.

Trinity Church, Marshfield, Wis., and its pastor, the Rev. C. A. Kipps, are rejoicing in a completely remodeled house of worship. February 13 the renewed building was dedicated with a fitting service. Speakers were President R. H. Gerberding, Prof. P. H. Roth, D.D., of the seminary, and the Rev. S. H. Roth of Neenah.

100,000 Lenten devotional booklets were distributed this year by the Stewardship Committee of synod. This committee has undertaken a new activity in the promotion of tract distribution. The Rev. T. S. Rees of Winnipeg, Manitoba, has charge of this. He has prepared a list of tracts and sent sample copies to all the pastors of the synod.

A new church is being built in East Kobe, Japan, from pledges and funds donated by individuals and the Synod of the Northwest.

Immanuel Church, Bailey's Harbor, Wis., has repaired its building, inside and out, the laymen doing the work.

February 28, 1938, a new congregation, to be called Calvary Lutheran Church of Cahil, Minn., was organized.

Joint three-hour Good Friday services will be held in Milwaukee at the following churches: Reformation, Redeemer, Epiphany, Lake Park, and St. John's Church, West Allis.

Reformation Church, Milwaukee, P. R. Siebert, D.D., pastor, is using the church office as an employment agency helping the members of the congregation employ members who are not working.

The Churchmen's Club of Racine, Wis., conducted a city-wide religious census and found that 11,333 families of 37,832 families of the city were affiliated with some church. This survey was ninety-seven per cent perfect.

Holy Trinity Church, Marshall, Wis., recently dedicated a beautiful brass altar cross as a memorial to Mr. Warren Blake. The church also put in a new heating plant.

St. John's Church, Lakeville, Minn., the Rev. A. H. G. Gjevre pastor, reports the addition of a little League of Nations to their membership when nine Bohemians, three Germans, one Norwegian, one Dane and one Yankee joined church before Christmas.

The Green Lake Summer School Board elected its president, the Rev. Paul E. Bishop of Bay Shore Church, Milwaukee, to be acting dean of the school this year in place of Dr. L. W. Steckel, deceased. Miss Helen Ove of Racine will teach the Credit Course on Sunday School Methods and Materials. Mrs. H. S. Bechtolt of Chicago will teach a course on Missionary Methods.

LITANY

By Ruth Homrighaus Collins

LORD, here before Thy throne we stand,
With contrite heart and fragile hand.
Although we've failed the Great Command,
Have mercy, Lord, we pray!

For grace to bear the hurt of day;
For love to take the sting away,
When in our hearts we scarce can say,
Have mercy, Lord, we pray!

Take from our words the taint of hate,
The bitter words that aggravate.
Oh, cleanse our thought before too late.
Have mercy, Lord, we pray!

When hurried life makes us forget
Thy life of love without regret,
Show us the largeness of our debt.
Have mercy, Lord, we pray!

Because of the full guilt we feel,
We pray Thee put Thy spirit's seal
Upon the depth of our appeal.
Have mercy, Lord, we pray!

And when the last of life is here,
Eternal verities made clear,
We ask a passing drained of fear.
Have mercy, Lord, we pray!

Lakewood, O.

MILWAUKEE NOTES

By Hugh Sharp

PEOPLE FROM all ranks of life and from every denomination crowded Resurrection Lutheran Church Tuesday afternoon, March 22, to pay their last tribute of love and esteem at the funeral service for *Lloyd W. Steckel, D.D.*, active in local, synodical and nation-wide affairs of the United Lutheran Church.

Dr. Steckel died early Sunday morning, March 20, in the Milwaukee Hospital, after an illness of about one week. Only his intimate associates really knew that he had not been in good health for several years. His death will be felt keenly by the Milwaukee Ministerium, where his counsel was of inestimable value. He was a member of the National Lutheran Council and the Board of American Missions, a former president of the Milwaukee U. L. C. A. Ministerium and a member of the Milwaukee Inner Mission Society.

Dr. Steckel organized the famous Green Lake Bible Institute and was its dean for the last ten years. He served the Synod of the Northwest as secretary for many years and occupied the same position on the Board of Directors of Northwestern Lutheran Seminary at Minneapolis. He served Resurrection Church for fourteen years, coming from Albert Lea, Minn.

Mr. J. K. Jensen

of Janesville, Wis., twenty-five years treasurer of the Synod of the Northwest, submits his report for the year 1937, showing a grand total of contributions, \$70,129.52. As a comparison with previous years, 1936 brought \$63,233; 1935, \$61,268; and 1934, \$58,671. Four Milwaukee churches contributed more than \$20,000 of the total amount in the red side of the envelopes.

Approximately \$36,000 of the 1937 benevolence goes to the United Lutheran Church, about forty-five per cent of the apportionment. Proponents of the strict apportionment system in synodical giving, however, can find poor proof that the Northwest Synod's "grace" method is deficient in producing the entire apportionment. "If our synod had followed a per capita plan," says President Gerberding, "only five congregations would have made their apportionment. And if those five had not done more than that, our total would have been \$7,000 lower."

"Much of Treasurer Jensen's work is routine, but occasionally his heart overflows," continues Dr. Gerberding. "An instance comes to light in a recent letter Mr. Jensen wrote to Dr. A. A. Zinck, pastor of Redeemer Church, Milwaukee. It is self-explanatory:

"In my mail I received a check from Redeemer, Milwaukee, for \$921.17, which is the largest monthly contribution for the general fund of synod that I have received in all the years I have been treasurer. . . I doubt very much whether there is a single congregation in the whole United Lutheran Church that has a better benevolence record than Redeemer. It is proof of the proposition that where a pastor's heart is warm and the means of grace are used to warm the hearts of the people, the grace of Christian giving will flourish." Redeemer's total for 1937 was \$7,776.98.

A Unique Situation

If you could come with me on a Saturday night between September and May, I could show you one of the most unusual sights that you have ever seen, the gymnasium and bowling alleys of a large Catholic congregation in the downtown area overrun with Lutherans. For Saturday night is Lutheran Night in that establishment. The Franciscan fathers, through the manager of the place, have openly proclaimed their esteem for the orderly manner in which the Lutherans deport themselves and have gone on record that it is their hope Saturday nights will be thus for many years to come.

The whole thing started with the organization of an intersynodical basketball league sponsored by the Milwaukee Federation of Lutheran Laymen several years ago. The men in charge searched in vain for a suitable "gym" for the first season's activities. Our Missouri friends have a beautiful layout, but they wanted too much rent. Basketball in Lutheran church circles was something new and the idea had not grown on the fans to the extent that the promoters could afford to spend too much for floor space.

Someone suggested the field house of the St. Francis Catholic Church. Favorable terms were offered and a deal made. The league is about four years old now and the crowds pack the place to its limit, even overflowing on to the playing floor. This year found Redeemer, Immanuel and Augustana tied for a tight first place with about four more games to play. The rivalry has been intense. There are nine teams in the league, thus attracting the good Lutherans from as many congregations, all out to see their team win.

During the games and after, the bowling alleys are filled with Lutheran boys and girls. Milwaukee surely has solved the "what shall we do on Saturday night" problem for its young folks. And all in a Catholic parish.

The Roth Clan

The Paul Wagner Roths have reason to be proud of the Milwaukee Roth clan. Papa has been pastor of the outstanding Epiphany Church for 10 these many years. The good doctor was honored recently at the thirty-fifth anniversary of Holy Trinity, Elgin, Ill., which he organized and whose congregation invited him to be the guest in its special celebration.

Not so long ago, William W., son of the illustrious Paul Wagner, was formally installed as pastor of St. John's, Springfield, Ill., where he had been serving as assistant to the grand old patriarch of the Illinois Synod, the Rev. Dr. William Schuelzke, his grandfather.

Another son, Richard, is assistant pastor to the Rev. Sam Roth, St. Paul's, Neenah, Wis. A third son, Robert, is a student at Carthage College. We hope to have the pleasant privilege of recording his call to a Northwest Synod charge.

And now, to be sure you have the Northwest Synod Roths straightened out in your mind, we might add that the Rev. C. C. Roth, pastor of Grace Church, Kenosha, is a cousin of Paul Wagner Roth, and that the president of the Northwestern Lutheran Seminary, Dr. Paul Hoerlein

Roth, is another cousin. The pastor at Neenah is a brother. Yea, verily, the Roths stand high in the councils of the U. L. C. A. in the Middle West.

The Rev. H. Stanley Holman, assistant pastor at Redeemer, Milwaukee, will marry Miss Helen Ziegler, an active member of the same church, May 14. Back of that announcement is the interesting story of a romance that began shortly after "Stan" took charge of his duties in Milwaukee. He soon came to know Miss Ziegler because their interests were mutual, both being adept at guiding young folks. Being around so much together probably made them feel they could not get along without one another, hence the approaching nuptials.

The young clergyman certainly has had an interesting charge at Redeemer. His popularity is attested to in the number of weddings and baptisms in which he is asked to participate. The growth of interest on the part of the younger set in Redeemer in the affairs of their church gives proof of understanding leadership on the part of Dr. Zinck's valuable assistant. Not the least of his manifold duties has been coach of the sterling Redeemer basketball team which was singled out for participation in a special match game with a crack Chicago five recently and which Stan's boys won handily.

NORTHERN ILLINOIS NEWS

By the Rev. Walter E. Koepf

MARCH 14 the Freeport District Ministerial Association held a Lenten Retreat in the First English Lutheran Church, Edward P. Scharf, D.D., pastor, to which the Lutheran pastors in this Conference were invited. F. W. Otterbein, D.D., of North Austin Lutheran Church, Chicago, was to bring the message, but owing to two accidental deaths in his congregation he was unable to keep the appointment. Pastor Loreen of the First Lutheran Church, Rockford, Ill. (Augustana Synod), kindly consented to substitute and brought a message that was both timely and practical. He elucidated what God expects from the Christian minister. In part his sermon was as follows:

"God expects a consecrated man in the pulpit, consecrated in his home, business, social and pastoral life. God expects a man who can rejoice with his fellow pastor who is successful in his respective field of labor, not one who is envious and jealous. God expects preparedness every time a man faces his congregation and He expects one to have a good knowledge of His Word. God expects him to know his people, and the accomplishment of this is done only through pastoral visitations in the homes. God expects an enthused and an inspired man to preach His Word."

After the service fourteen hungry preachers stampeded the Scharf home, as invited guests, where Mrs. Scharf had prepared for us a delicious dinner. After our ravenous appetites were appeased we sat around and thoroughly enjoyed the fellowship. In those leisure moments we solved many important and pending problems of church and state.

That same night, in the parish house of the same church, the Lutheran men of the Freeport district met. Nearly 150 men were present representing the following towns: Pearl City, Kent, Monroe, Wis., Lanark, Rock Grove, Lena, Forreton, and the State Line Church north of Davis.

The Rev. C. E. Lowe of Monroe, Wis., offered the prayer after the gospel singing. Three selections were played by a Freeport boys' orchestra, and the Kent male quartet sang.

The guest speaker of the evening was Mr. F. B. Shafer, superintendent of the Freeport Public Schools, who talked about "The Trend of Education and Its Problems." Mr. Shafer said in part:

"Both the schools and the church have some things in common, in that both proceed along the line of thought that right living creates happiness. Before Christ came the individual did not amount to much, only that which he could contribute toward the state. He was looked upon something as a farmer today looks at his cattle and hogs, what profit they will bring. Christianity placed education upon a new foundation in that it brought the belief that man was an individual. From this Democracy followed, and with Democracy came free thinking. To act wisely we must be educated. Our educational system must be kept free so that all of ability may develop in proportion to that ability regardless of social or economic standing. From this new philosophy which Christ brought we see the birth of the public schools." Mr. Shafer said there is not enough religion in education or enough education in the teaching of religion.

Dr. A. E. Diestelmeier presided over the program and Fred Milner of Rockford, president of the Association, presided at the business session.

The following officers were elected for the ensuing year: President, Mr. Clair Bennehoff, Rock Grove; vice-president, Mr. Harry Welshans, Lena; secretary, Mr. Fred Deuth, Forreton; treasurer, Dr. A. E. Diestelmeier, Freeport.

After the meeting delicious refreshments were served intermingled with an hour of Christian fellowship.

Homecoming at Nachusa

On Tuesday night, March 22, thirty-five men, representing practically every church in this Conference, met at the Lutheran Church in Polo, Ill., to continue formulating plans for the Homecoming at Nachusa Orphanage July 10. Mr. Thummel of Sterling, who is the general chairman, presided. Prayer was offered by the Rev. Carl Kammeyer. The publicity committee for the 1938 Homecoming are the Messrs. Wickey and Hansen; the program committee are Dr. Diestelmeier, chairman, the Rev. L. F. Weihe, the Rev. M. D. Kilver, and Mr. Ingvolson.

The Rev. Leroy Weihe brought greetings from the Chicago Brotherhood and assured us of their co-operation in helping make this the best Homecoming ever. A committee from that Conference was named consisting of Mr. Smith, chairman, and the Messrs. Swanson, Trapp, Meyer, Mueller, Howe, Millar and Hoepfner.

From the Central Conference the Rev. E. J. Johnson and the Rev. Carl I. Empson

were named a committee to put across the Homecoming idea in that part of the state.

The Rev. Leland Leshner of Muscatine, Iowa, president of the Iowa Synod, was assigned the delightful task of preaching the morning sermon, and the Rev. R. H. Gerberding, president of the Synod of the Northwest, to bring the main address in the afternoon.

The next meeting will be held in the Lutheran Church at Oregon, Ill., May 10, and by that time we hope that all plans will be completed.

Our Conference meets at Freeport April 26, and this part of the state will entertain synod in May.

SENATOR SHIPSTEAD AT LUTHERAN CELEBRATION

Sixtieth Anniversary of Grace Church,
Washington, D. C., Occasions
Notable Address

LAST MONTH Grace Lutheran Church, Washington, D. C., a congregation of the American Lutheran Church, of which the Rev. Gerhard E. Lenski, Ph.D., is the pastor, celebrated the sixtieth anniversary of its founding and the tenth anniversary of the dedication of its present house of worship.

In response to a request by Pastor Lenski addressed to President Roosevelt, a letter of congratulation was received from the White House. In it Mr. Roosevelt wrote:

"How many and how important have been the events that have taken place in the three score years that have elapsed since your church began its work in the National Capital. These events have had a profound influence not only in the religious and social life of Washington but in the life of the Nation at large and of the whole world. But through all these vicissitudes the fact remains that the world needs now, as it always has needed, the guidance and spiritual strength which comes from faith in the Most High. In sending you my hearty felicitations may I express the hope that your church, which has served the Nation's Capital for so long, may continue unwearied in its devotion to Divine Truth."

Grace Lutheran Church also invited the senior senator from the state of Minnesota, the Hon. Henrik Shipstead. The senator, who is a member of the Lutheran Church, came in person in response to the invitation, read the President's letter to the congregation and then expressed his own greetings as follows:

"I want to congratulate the founders of this congregation and the members who have sustained its sixty years of activity. The Christian teachings which you have joined here to perpetuate, to cultivate and to enjoy and which were brought for the first time to this earth something like two thousand years ago, have stood the test of time and today are giving service, comfort and inspiration to humanity all over the world.

"That message came to a society upon this earth, in which ninety per cent of the world's population were in slavery, owned by the dictators of the time. These human

beings had no religious liberty, no political liberty, no recognized right on this earth, nor in the life to come.

"Into this society, the carpenter of Nazareth, brought the then astounding doctrine that all men were brothers, children of the same divine Father, and as such they must stand on the basis of equality before the judgment seat of the most high. This doctrine threatened the very existence of the established order of that day and led to centuries of war before it finally became recognized in principle that so far as divine law is concerned, all men must stand before its bar of judgment on the basis of equality, whether they were rich or poor, in high or low station of life.

"That principle having been established, men began to question and ask. If we must answer each one for himself and as an individual, before the judgment seat of the Almighty, to be judged without partiality, should we not then stand as equals before the civil law of the land? That idea threatened the very foundation of government established at the time and led to centuries of civil war for political equalities before the civil law.

"That principle of government was first written and proclaimed in our political history at the time of the adoption of the American Declaration of Independence when American patriots declared to the world, 'that all men are created equal.' That document proclaimed the principle that the state belongs to the people, the government belongs to the people, the government shall be the servant of the people and not its master.

"After the Revolution the foundation of such a government was made, ordained and established by 'We the people.' That instrument guarantees religious and political freedom to all men within its jurisdiction. We cannot have one without the other. The establishment of these truths and of these principles throughout the centuries and their preservation has cost the lives of millions of human beings.

"This church is dedicated to their preservation. I hope that you young people, who will take the place of the elders when they are gone, will bear in mind what these blessings have cost your forefathers and that you will not fail them in these days when they are threatened throughout the world. You are being asked to repudiate two thousand years of Christian teaching and accept doctrines of religion and governments which humanity has suffered for centuries to get rid of. I congratulate this congregation upon its loyalty to eternal truth."

ORGATRON INSTALLED

Millersburg, Ind. The ten-stop orgatron recently installed at St. Peter's Church cost \$1,800. The twenty-tone Maylan chimes cost an additional \$490. This was purchased from the Everett Piano Company of South Haven, Mich. The orgatron has a walnut console and full pedal-clave. The Rev. G. L. Schroyer is pastor of this congregation. With the addition of this instrument the rendition of the services has been greatly improved.

LUTHERAN MUSICIAN DISTINGUISHED

Franklin Institute, Philadelphia, Pa., Chooses
Composition of Mr. Rob Roy Peery in
Nation-wide Song Contest

THE FRANKLIN INSTITUTE of Philadelphia announces that Rob Roy Peery of this city is composer of the winning composition in the nation-wide contest for an original song to be sung at the formal dedication of the Benjamin Franklin Memorial. Mr. Peery's song, "America, My Wondrous

Land," was chosen from more than 100 original songs submitted by composers in all parts of the United States by a jury headed by Eugene Ormandy, conductor of the Philadelphia Orchestra; Jose Iturbi, conductor and pianist; and Paul Whiteman, band leader. The words to Mr. Peery's song were written by the late Dr. Harry Webb Farrington.

According to plans of the Dedication Music Committee, this number will be sung by massed choruses with band accompaniment as a greeting to President Roosevelt, who has expressed his intention of coming to Philadelphia to unveil the new James Earle Fraser statue of Benjamin Franklin at the Franklin Institute on May 19.

Mr. Peery, who is publication manager of a prominent music publisher, is nationally known as a composer, church musician, and hymn writer. A recent issue of *The Diapason* carried an article of the American Hymn Society, referring to the collaboration of two such gifted writers as Dr. Farrington and Mr. Peery in a number of hymns as a unique occurrence. These hymns have been published in a number of recent hymnals. "The Airmen's Hymn" (tune "Byrd") is found in the New Methodist Hymnal, The Pilgrim Hymnal (Congregational), the Inter-Church Hymnal, and the Abingdon Song Book. "Dear Lord, Who Sought at Dawn" (tune "Stirewalt") is used in the American Student Hymnal, The Pilgrim Hymnal, and the Hymnal for Young People. He has also written a number of hymns for children, published in pamphlets and special services, the most widely used being "All the World" (tune "Cher Ami"), a hymn of World Friendship.

A number of Mr. Peery's compositions have won national contests, the most lucrative being a \$1,000 prize offered by Dartmouth College in 1930 for his setting of "Our Liege Lady, Dartmouth." His "Spring Frolic," a piano solo, was awarded a prize in the Etude Music Magazine international contest in 1923. A violin solo, "Caprice Antique," was awarded first prize for the best violin work by an Ohioan in 1925. The hymn-tune, "Stirewalt," won the

hymn contest conducted by the Homiletic Review (Funk and Wagnalls Co.) in 1926.

Mr. Peery is a member of the American Society of Composers, Author and Publishers; the Hymn Society of America; the American Guild of Organists; Editorial and Advisory Staff of the Etude; and the Committee on Church Music, U. L. C. A. He is also the organist and choir director of St. Matthew's Lutheran Church of Philadelphia.

CATECHUMENS' ASSEMBLIES

MORE THAN five hundred catechumens who looked forward to confirmation on Palm Sunday will worship with their pastors as conference units at special inspirational services planned by the *Youth Activities Committees* of the various conferences of the Ministerium of Pennsylvania. For a number of years the Reading and Allentown Conferences have been holding special services of inspiration and worship for the catechumens and pastors, and the idea met with such favor that this year it will be a synod-wide program.

The services will take the form of a Vesper Service, and the attendance is restricted to catechumens and pastors only. There will be special music in every conference by Junior Choirs or Youth Choruses. The sermons will be a direct challenge on the privilege, opportunity, and responsibility of church membership, and will serve to crystallize the whole period of catechetical instruction.

The Allentown Conference will hold two such services: one in Allentown, the other in Easton.

The Danville Conference held its service in Trinity Church, Danville, April 7, with Dr. Paul M. Kinports delivering the sermon.

The German and the Philadelphia Conferences combined for their service at Holy Communion Church in Philadelphia, April 7, with Dr. E. P. Pfattheicher as preacher.

The Lancaster Conference met April 3 at Christ Church, Elizabethtown, with Dr. Hermann F. Miller of Reading delivering the sermon.

The New Jersey Conference held its service at St. Andrew's-by-the-Sea in Atlantic City, N. J., April 7, with the Rev. Paul C. Empie, superintendent of the Orphans' Home at Germantown, as preacher.

The Norristown Conference met April 8 at St. James Church, Pottstown, with Dr. E. P. Pfattheicher as preacher.

The Pottsville Conference met April 3 at Trinity Church, Pottsville, with the Rev. Paul J. Hoh delivering the sermon.

The Reading Conference held its service April 7 at Trinity Church, Reading, with the Rev. Harvey C. Snyder of Nazareth as preacher.

The Wilkes-Barre Conference will split its conference into four areas for their catechumen services: the Lower Carbon group, the Hazleton, the Wilkes-Barre, and the Scranton areas.

The synodical Youth Activities Committee has promoted these services, and the whole Ministerium has responded with excellent enthusiasm to the plan and purpose of these services.

PARADISE FALLS

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50TH ANNIVERSARY OF FIRST LUTHER LEAGUE DISTRICT ORGANIZATION

LUTHER LEAGUERS from throughout the New York City area will assemble on Saturday, April 23, to note the fiftieth anniversary of the first association of Lutheran Young People's Societies.

The occasion is of unique interest to all Leaguers in America because it is from this first organization that the Luther League movement has spread throughout the nation.

According to the original record now in the possession of the Hon. Ernest F. Eilert of New York City, a charter member of the organization, the first meeting was held in St. John's Lutheran Church, 83 Christopher Street, New York City, the evening of April 19, 1888. The six young men's Lutheran societies which formed this organization represented two churches of the General Synod, three of the General Council, and one of the Missouri Synod. At that time the organizers particularly emphasized the non-synodical character of this new district organization, or "central association," as it was then known.

Mr. Eilert reports that as early as April 1887, the first steps were taken toward the organization of all Lutheran societies in New York. Initiators of this move were the members of the Junger Maenner Verein of St. Peter's German Evangelical Lutheran Church. They took particular pains to avoid arousing synodical feeling. The task was rather a difficult one, but after a year's careful planning their efforts resulted in the organization of the Central Association of Young Men's Lutheran Associations of New York City.

Two charter members of the organization have been invited to speak on the anniversary occasion. They are Dr. Eilert and Dr. Frederick H. Knubel, president of the United Lutheran Church in America. Arrangements are being made to hold the celebration at St. John's Lutheran Church in which the district league was organized half a century ago.

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REV. LUDWIG NOVOMESKY DEAD

The Rev. Ludwig Novomesky, aged seventy-seven years, died at Hillside, N. J., March 13. He was born February 28, 1861, at Senitz, Hungary. He was ordained in 1886 by the General Lutheran Church of Hungary and served the church in his native country for four years. Then he came to America, where he served the church for forty-one years: at Freeland, Pa., 1889-1891; Braddock, Pa., 1891-1893; and Slovak Trinity Church, 1893-1930, at which time he retired from the active ministry, and made his home in Hillside, N. J. His wife, Mrs. Pauline Caolk Novomesky, preceded him in death December 4, 1922.

PERSONAL

Dr. and Mrs. L. Grady Cooper and infant daughter sailed March 30 from Colombo, India, for China, having received the permission of the United States consul at Madras and the sanction of the Board of Foreign Missions of the United Lutheran Church to proceed to the mission field for which they set out from America several months ago. Dr. Cooper has completed one term of service in the China Mission, and was returning to that field with his bride when their progress was interrupted by the war in China.

Dr. Joseph Sittler, president of the Synod of Ohio, and Dr. Willard Allbeck, professor at Hama Divinity School, were the guest speakers at the Pre-Lenten Retreat of the Southern Conference of the Synod of Ohio held in St. Mark's Lutheran Church, Osborne, Ohio, the Rev. Paul Wehl pastor. Dr. Allbeck spoke on "A Ministering Ministry," and Dr. Sittler presented a paper on "The Passions of Paul." The Rev. H. I. Pospesel and the Rev. Ralph A. Harshman officiated at the administration of the Holy Communion. Dr. R. A. Albert, president of the Southern Conference, presided.

LENTEN THEMES

Chicago, Ill. At St. Stephen's Church, the Rev. A. J. Hoyer is preaching sermons based on texts from the Epistles. They present the mystical as well as the practical side of Christ's suffering, and bring out much neglected and yet useful teachings of Holy Scripture. He called the series of sermons "The Way of Suffering." The themes are as follows: The Suffering of Christ for Us, Suffering Without Christ, Suffering With and in Christ, Suffering for Christ, Suffering Exemplified by Christ, Crucified With Christ, Dying With Christ, and Risen With Christ.

Cedar Rapids, Iowa. At First Lutheran Church, the Rev. Henry Scherer has been preaching on "Questions Jesus Asked on His Way to the Cross" at the morning services, and Sunday evenings, "Some Minor Persons in the Passion Story":

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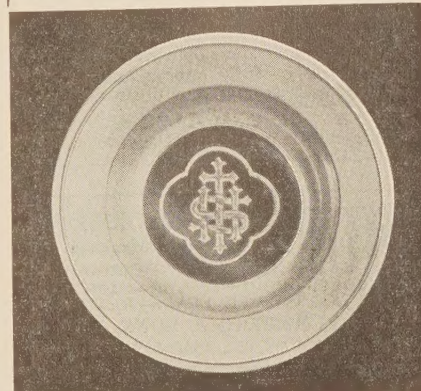


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Rhinebeck, N. Y. At the Third Lutheran Church, the pastor, the Rev. Robert E. VanDeusen, preached on the following themes Sunday mornings during Lent: "Now is the Time," "Bondage or Freedom?" "Following Jesus," "The Proof of Power." Dr. A. J. Stirewalt, on furlough from Japan, preached one morning and one evening, using stereopticon slides in the evening. Wednesday evenings the addresses took the form of a Bible Study on "Religion That Works."

Denver, Colo. "Persons of the Passion" was the theme of Sunday morning sermons during Lent at Barnitz Memorial Church, and "Places of the Passion" in the evenings. The pastor is the Rev. L. H. Steinhoff.

Steelton, Pa. The Rev. Hugh E. Yost, pastor of St. John's Church, based his Sunday morning sermons on the Eisenach Old Testament Lessons, taking as his theme, "Some Ancient Visitations," and on "The Third Article of the Apostles' Creed" Sunday evenings. Wednesday evenings "The Character of Jesus" was the theme.

Villa Park, Ill. "The Way of the Cross is the Way of Tests, Holiness, Light, Promise, Freedom, Humility," said the Rev. E. C. Dolbeer, pastor of Grace Church, speaking on this theme Sunday mornings during Lent. Sunday evening subjects were answers to "Questions Men Asked Jesus." Wednesday evening subjects were "The Good Shepherd," "The Good Father," "The Good Prayer," "The Good Leader," "The Good King," "The Good Hope," "The Good Friends," and "The Good Victory."

Mount Vernon, N. Y. The Rev. William C. J. Weidt, pastor of the Church of the Good Shepherd, is using as his theme for his meditations at the Lenten Wednesday evening services *The Gospel—John 3:16*.

(A suggested outline for personal study and devotions or for a sermon series.)

"Its Origin" "God—
"Its Basis" so loved—
His love
"Its Object" the world—
All men
"Its Operation" that He gave—
Giving
"Its Fulfillment" His only-be-
Jesus Christ gotten Son—
"Its Challenge" that whosoever
To faith and belief believeth in Him—
"Its Reward" should not perish
Life eternal but have everlasting life."

CENTENARIAN DEAD

Mrs. Susan Ensminger, Born in 1838, Passed to Church Triumphant

One hundred three years ago a child was born who was destined to attain an unusual age, and who in an inconspicuous way manifested a deep interest in her country and in the church of her choice. The place of her birth was Carlisle Springs, Cumberland County, Pa., and the time was March 14, 1835. She was named Susan Jacobs; her parents were Henry and Jane Wolf Jacobs. March 14, 1938, she was

"THEY CRUCIFIED HIM"

[After reading a rabbi's effort to absolve the Jews from guilt.]

'TIS NEITHER Roman soldier nor the Jew Whom we should blame. It was not what they did, But what His own did not That splotted mankind's already sordid shield

With darker spot. And so today—I fear not foes without So much as foes within, Who to the cross are nailing Him By fierce neglect and subtle sin: Indifference and insufficient help. These are the devil's whelp, Which crucify my Saviour and my Lord. Forget, I say!

Forgive the Jew and Roman horde!

Yea, rather see

That Jesus is adored by thee.

March 30, 1938. ARNOLD F. KELLER.

permitted to celebrate her one hundred third birthday in Bucyrus, Ohio, her home town. Just two days later she was called from this life to receive her eternal reward. For several years she has been known as the oldest citizen of Crawford County, Ohio.

In April 1854 Susan Jacobs and Henry Ensminger, residents of Cumberland County, Pa., were united in marriage. This union was blessed with five children, three sons and two daughters. A son Charles, and a daughter Alberta survive.

During the Civil War, the family lived in a county adjoining Adams, of which Gettysburg



MRS. SUSAN ENSMINGER

is the county seat. Because of that notable battle in such close proximity, they saw much devastation of property and the sad destruction, maiming, and suffering of human beings. Mrs. Ensminger in the period of young womanhood was deeply touched by existing conditions, and in her humble way did what was possible to alleviate the distress of the sick and wounded Union soldiers, thus affording them some comfort which otherwise might not have been enjoyed. She also had some part in helping to hide food and other supplies from the Confederate soldiers. After the war the family removed to Crawford County, Ohio, where for some sixty years they have resided in or near Bucyrus.

As an evidence of patriotism and loyalty to one's native land, let it be remembered that during the World War, after the United States became involved, Mrs. Ensminger, who was in the early eighties and might consistently have concluded to take things as easy as possible, earnestly and zealously busied herself knitting and sewing for the American soldiers that they might enjoy greater comfort when exposed to all kinds of weather on the field of battle; or that those in hospitals, suffering from wounds, shell shock, or from the effects of being gassed, might enjoy some comforts which home and home loved ones could supply. Such thoughtfulness for others may rightly be designated as giving a cup of cold water in the name of the Master. For a number of years on each returning anniversary of her birth, her many friends and neighbors have delighted to do her honor.

In early life Mrs. Ensminger identified herself with the Lutheran Church, and has been a member of St. Paul's congregation, Bucyrus, for sixty years or more. She was interested in Sunday school work, was one of the original members of the Women's Missionary Society, a faithful attendant upon the church services, and an active worker in the congregation as long as health and advancing years permitted.

In her modest, quiet way, it can be said of her, as it was of Mary of old, "She hath done what she could." Dr. Mark G. Pearse commenting on these words of Jesus concerning Mary writes: "She never preached, she never wrought any wonderful work, she never built a church, or endowed a hospital, or founded a mission. What then had she done? She loved her Lord with a deep tender devotion that gladdened and strengthened and comforted Him." So likewise did the subject of our sketch show her devotion to her Lord, and in His own time will hear from Him the welcome words, "Well done."

It was the privilege of Mrs. Ensminger to see the population of our country increase many fold; to note the multiplication of many practical inventions, such as the steam engine, the electric telegraph, the radio, the flying machine, and hundreds of other things that have benefited and blessed mankind. She likewise witnessed the numerical growth and the spiritual development of the churches in our country, and also the greater activity of the laity, both men and women, in advancing Christ's kingdom. Truly the mercy of the Lord was showered upon her in abundant measure. Her cup was full to overflowing.

St. Paul's congregation being without a pastor at the time of Mrs. Ensminger's demise, the funeral services, March 19, were conducted by a former pastor, the Rev. Dr. S. G. Dornblaser of Springfield, Ohio, and a friend of the family, the Rev. R. A. Harshman, successful pastor of Emmanuel Lutheran Church, Germantown, Ohio. Thanks be to God for the living hope of the Christian through the resurrection of Jesus Christ from the dead! S. G. Dornblaser.

SYNODS

The forty-seventh annual convention of the *Evangelical Lutheran Synod of California* will be held in the First English Lutheran Church, 39th St. and Fourth Ave., Sacramento, Calif., the Rev. Clarence F. Crouser pastor, May 10 to 12.

The convention will begin with The Service and the Sacrament of Holy Communion on Tuesday at 10.00 A. M. Business sessions daily at 9.00 A. M. and 2.00 P. M. Evening services at 7.45, with the Ordination Service on Thursday evening. Clarence F. Crouser, Sec.

The *Indiana Synod* will hold its ninety-first annual convention, May 9-12, in Grace Church, 825 W. Marion St., Elkhart, Ind., J. Daniel Brosy, D.D., pastor, beginning with The Service and Holy Communion, Monday at 7.45 P. M. (E. S. T.). Business sessions daily at 9.00 A. M. and 1.30 P. M. The Ordination Service will be held Wednesday, May 11, at 7.45 P. M.

Entertainment on the Harvard Plan will be provided all pastors and lay delegates who register with the pastor loci on or before May 1. G. Charles Goering, Sec.

The seventieth annual convention of the *Evangelical Lutheran Synod of Kansas and Adjacent States* will be held in First Church, Oklahoma City, Okla., the Rev. F. H. Bloch pastor, May 3 and 4. Service of Holy Communion will begin promptly at 9.00 A. M., May 3. The Communion sermon will be preached by President Charles A. Puls.

W. Wilbur Klofer, Sec.

The fifth annual meeting of the *Kentucky-Tennessee Synod* will take place for the conduct of regular business May 17 and 18, in St. Mark's Church, Coral Ridge, Louisville, Ky., the Rev. A. G. Belles pastor. The meeting of the state Brotherhood will be held Monday, May 16, preceding the sessions of synod.

David M. Funk, Sec.

The *Synod in the Midwest of the United Lutheran Church in America*, formerly the German Evangelical Lutheran Synod of Nebraska, will hold its forty-ninth annual convention, May 18-22, in the First St. Paul's Church, Hastings, Nebr., F. C. Schmidt, D.D., pastor. Opening services 8.00 P. M., Wednesday, May 18.

A. B. Lentz, Sec.

The *United Lutheran Synod of New York* will hold its tenth annual convention June 13-16, in Reformation Church, 33 Grove St., Rochester, N. Y., Frederick R. Knobel, D.D., pastor, beginning with The Service and Communion, Monday, at 8.00 P. M. Business sessions daily at 9.00 A. M. and 2.00 P. M. The Ordination Service, June 15, at 8.00 P. M.

Candidates for ordination and all pastors desiring to unite with the synod will meet the Examining Committee, C. Reinhold Tappert, D.D., chairman, at 9.30 A. M., June 13, at Reformation Church. Foreign missionaries and candidates for ordination will be entertained if application is made before June 1 to Mr. R. Carroll, Reformation Church, 33 Grove St., Rochester, N. Y. Paul C. White, Sec.

The forty-seventh annual convention of the *Rocky Mountain Synod* will be held in Grace Church, Casper, Wyo., the Rev. Charles S. Bream pastor, May 6-9. The opening service with sermon and Holy Communion will be held at 8.00 P. M., Friday, May 6.

Albert H. Schnake, Sec.

SPECIAL NOTICE

Notice is hereby given that the regular annual meeting of the *Evangelical Lutheran Synod of East Pennsylvania* will be held in Zion Lutheran Church, Harrisburg, Pa., S. W. Herman, D.D., pastor, Tuesday, May 17, 1938, at 3.30 P. M., for the following purposes:

1. To consider and take action upon a plan of consolidation of the Evangelical Lutheran Synod of West Pennsylvania, Evangelical Lutheran Synod of East Pennsylvania, the Alleghany Evangelical Lutheran Synod of Pennsylvania and Susquehanna Synod of Central Pennsylvania of the Evangelical Lutheran Church in America into the Central Pennsylvania Synod of the United Lutheran Church in America.

2. To authorize the president and secretary of the corporation to take such steps and proceedings and to do such acts and things as may be necessary or advisable in order to consummate said plan of consolidation.

3. To consider and take action upon a resolution to accept the provisions of the Constitution of Pennsylvania and the provisions of the Nonprofit Corporation Law.

4. To elect officers and to consider and take action upon such other and further matters as may properly come before the meeting and any adjournment or adjournments thereof.

The members of this synod are requested to note the time of meeting, Tuesday, May 17, 1938, at 3.30 P. M., and to be present at this session when the president of synod, the Rev. E. Martin Grove, D.D., will preach the sermon, and following this the administration of the Lord's Supper will take place. In the evening the synodical Brotherhood will conduct its annual meeting. The business sessions of the synod will begin Wednesday morning, May 18, at 9.00 A. M. J. F. Knittle, Sec.

CONFERENCES

The spring convention of the *Philadelphia Conference of the Evangelical Lutheran Synod of East Pennsylvania* will be held in St. Paul's Church, Lionville, Pa., the Rev. George D. Clarke pastor, Monday, May 2. The sessions will begin with the Order of Public Confession and Holy Communion at 9.00 A. M., Daylight Saving Time. The conference theme, "Our Church—Its Activities." Martin L. Tozer, Sec.

The *Philadelphia Conference of the Evangelical Lutheran Ministerium of Pennsylvania and the Adjacent States* will hold the spring convention in Nativity Church, 17th and Tioga Sts., Philadelphia, Pa., J. C. Fisher, D.D., pastor, April 25 and 26. Opening session, April 25, 4.00 P. M. with the Service of Holy Communion. Representatives of causes will be heard in connection with the dinner, Monday evening, April 25, beginning at 6.00 o'clock.

Ira S. Fritz, Sec.

The spring meeting of the *New York Conference of the United Lutheran Synod of New York* will be held Wednesday, April 27, in Christ Church, Newburgh, N. Y., the Rev. Ernest C. French pastor. Sessions begin at 10.30 A. M. with the Communion Service. Sermon by the Rev. William C. J. Weidt, acting president of conference. F. W. Grunst, Sec.

WOMEN'S MEETINGS

The fifty-ninth annual convention of the *Women's Missionary Society of the Synod of East Pennsylvania* will be held May 4-6 at the Seventh Street Lutheran Church, Lebanon, Pa., the Rev. E. Allan Chamberlin pastor. Mrs. Ray Moyer, 308 South 12th St., is chairman of the Credentials Committee. Carrie L. Fehr, Sec.

The fifty-eighth annual convention of the *Women's Missionary Society of the Synod of Kansas and Adjacent States* will be held at Oklahoma City, Okla., May 3 and 4.

Mrs. E. P. Boersch, Sec.

The annual convention of the *Women's Missionary Society of the Rocky Mountain Synod* will be held May 6-9 inclusive, at Casper, Wyo., the Rev. Charles S. Bream pastor.

Mrs. H. J. Klemer, Sec.

The *Women's Missionary Society of the Chicago Conference of the Illinois Synod* will meet for its thirty-sixth semi-annual convention beginning at 10.00 A. M., April 26, in the Wicker Park Lutheran Church, Hoyne Avenue and Le Moyne St., the Rev. Charles Venable pastor. Dr. Arline M. Beal will be our guest speaker. Charlotte Schaeffer, Sec.

The *Southern Conference of the Women's Missionary Society of the Illinois Synod* will meet in its seventeenth annual convention April 28 and 29, at First Church, East St. Louis, Ill., T. B. Hersch, D.D., pastor.

Mrs. William J. Boatman, Sec.

The spring convention of the *Women's Missionary Society of the Philadelphia Conferences of the Ministerium of Pennsylvania* will be held Thursday, May 12, in the Church of the Advocate, 65th Ave. and Wyncote St., Philadelphia, Pa., the Rev. Malcolm Eichner pastor. Sessions at 2.00 P. M. and 7.45 P. M. Leona M. Bechtold, Sec.

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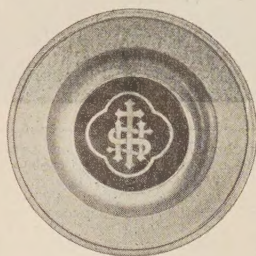
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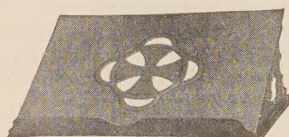
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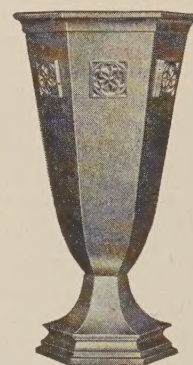
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VASE No. V4355

12 inches.
\$180.00 a pair.

(Vase No. V4282 would also serve with this set.)

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